

THE DAWN OF THE AGE OF LOVE

SRI KANUPRIYA GOSWAMI
(Sri Nama Vigyanacharya)



**“THE AMAZING MERCY OF THE ‘NAMED’ IN
THE PREACHING OF HIS NAME.”**

**THE JIVA : HIS FORM AND FUNCTION,
THE FULL MOON DAY OF THE MONTH OF
PHALGUN**

OR

THE DAWN OF THE AGE OF LOVE.

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Fore Words

The Modern world has seen the inconceivable progress of science and technology. This has made a section of population to think themselves as rivals of the creator of the universe, the great and kind God. At the same time we see-in countries after countries hundreds and thousands of people are suffering from despair, malnutrition, hunger and extreme penury, suffering from diseases, apathies and hatreds, fights, loss of homes and victim of the pangs of war-whether these are from the blessings of science or being deprived from the application of scientific advances. Thus men are puppets in the hands of Lady Luck, men who cannot say today anything of tomorrow's sufferings-for them a place of stay-sure and undisturbance, safety and joyfulness is extremely necessary. The fact of God or even the shadows of them which are quenchers of all heat, comfortable and cool are the only dependable and the ultimate place of rest.

The result of this anarchy or almost mesmerising and maddening consumerism is the extreme decadence and destruction. To this world the message of transcendental peace and happiness-not only to the East or to the West to the entire universe comes from "SRIMAN MAHAPRABHU" in the "NAMA-PREMA DHARMA", the religion of Love through chanting God's name. This KRISHNA CONSCIOUSNESS or the Universal Religion of Soul is the only way to the happiness of man.

This small booklet is of a Holy writer. we consider, that he had been identified and sent to this world by SRI GOUR SUNDAR or SRI KRISHNA CHANDRA. He avoided the glare of Media and wealth in his long silent sacred life of sacrifice and worship. He wrote this booklet from his realisation of truth which came from his long holy and pious life. The name of this writer is SRIMAT KANU PRIYA GOSWAMI.

Two thirsty souls of this modern world, though they did not belong to India, came to India in search of truth and met this Divine light. With their touched heart and ecstasy, they from their inner urge set themselves to translate this booklet.

The good thoughts that have given us impetus in publication of this booklet are that the pure joyous realisation of these young hearts be spread to all corners of the world and be able to satisfy the thirst of yearning for love of God of many other thirsty souls.

We seek the blessings from the feet of all devotees of the world for achieving world peace and the fulfilment of human lives.

RATHAJATRA

29th Ashara, 1406 (B.S)

14th July, 1999.

SANKARLAL GANGULY

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SRI SRI GOURRAIJI

“THE AMAZING MERCY OF THE ‘NAMED’ IN THE PREACHING OF HIS NAME.”

(First published in 1928 in Bengali in the monthly magazine,

“Sri Sri Sonar Gouranga”).

The Supreme Lord is the ocean of ever undulating waves of mercy. That mercy is made most evident in this world of death by the preaching of his Holy Name, which is non-different from Himself. That the secret “Mantra” of the spiritual world, Goloka, can be preached without hindrance within the material universes and that the word “Krishna”, which is the very form of Lord Krishna, can be uttered on the material tongue without any hindrance is His indescribable mercy on the living entity—and that mercy has no measure. It is certainly a most wonderful affair that, in this way, the spiritual ambrosia of Krishna's mercy is showered upon the living beings who are bound up by the shackles of illusion, who are burning in the conflagration of material miseries and who are condemned by this age of Kali. However, it is our great misfortune that, even upon seeing this great cause for hope by this manifestation of the Ocean of Compassion, we are not overwhelmed with amazement; even understanding it we do not become stunned. The reason for this is nothing other than that, just like hundreds of other very amazing events which occur constantly, we are constantly seeing the Holy Name being sung and chanted right before our eyes.

It is a matter of great amazement that any event of this world, if it is regularly witnessed, even though it may be perceived by the knowledge receiving senses (eyes, ears, nose, tongue, skin) and registered by the mind, still it does not enter into the realm of the consciousness. Therefore, we do not appreciate the wonder of those events. Even the most extraordinary event will be seen as ordinary, if it is very naturally or easily available. As a result, when going to the market to purchase fruits, if the fruit-vendor should ask for a price a little higher than the usual, we are surprised, yet that a tiny dry seed can be the cause of many flowers and fruits, which is certainly most wondrous, make no particular impression on the mind. Seeing an aeroplane flying in the sky we feel amazement, but we don't see how this

earth, on whose surface countless living entities have made their home, which has so many oceans, streams, mountains and rivers, is hurtling through space in a regulated orbit just like a great aeroplane. Thus we feel no surprise. Seeing an expertly crafted sculpture we become appreciative, but that countless tiny particles of consciousness, the Jivas, should appear in different mothers' wombs, be born and gradually undergo changes of youth, maturity, old age and again one day suddenly disappear, going who knows where, is not a matter of particularly great interest. Seeing rays of lights reflected through many different coloured crystals, we stare with eyes fired, but the great ball of light, the Sun, rises every morning and sets in the evening without fail, according to its perfectly predictable regulation, is not a cause of bewilderment to us. The naturalness or effortless availability of all these most amazing occurrences is the only reason for our lack of appreciation for them. There is no need to emphasize this point any-further.

The Lord's great mercy in distributing His Holy Name has also gone the way of any other amazing event which is easily available or is taken as an ordinary occurrence. Otherwise, there can be nothing more amazing or wondrous than this in the entire universe. Because the Holy Name is pronounced by the tongue just like any other material sound, we do not perceive any difference between it and any other sound vibration. Whatever, whether or not we can perceive it, the fact of the matter is that the Holy Name, which is directly the form of the Supreme Lord, appears on the material tongue only by the great mercy of the Lord. As stated in the Chaitanya Charitamrita—

“ata eve krishna nam, deho bilas,
prakritendriyo grahjo nohe, hoy swa-prakash.”

(C. C. Madhya 17.134)

“Therefore the name of Srl Krishna, as well as his form and activities, is not perceptible to the material senses. They are selfmanifesting.” There is no greater manifestation of God's mercy, no greater cause for astonishment in the world than this. The scriptures explain the actual fact as follows:

“atah Sri Krsna-namadi na bhaved grahyam indriyaih/sevonmukhe
hi jihvadou svayam eva sphuraty adah.”

Krishna's name, His form, His abode, etc., are all transcendental. They are all purely spiritual substances. Thus it is not possible for the material senses to perceive them—that is the rule. But the Lord is so kind—in order to deliver the poor living entities who have no other means of salvation, He has made an exception to the rule. Whenever the tongue, or any other of the senses, displays even the most insignificant inclination to take the Holy Name, then by his mercy, that self-manifesting Name makes Its appearance. Being unable to understand the cause for the easy availability of the Holy Name, which in fact is extremely difficult to obtain, we take it that the Name is being vocalized by our own personal potency like any other material sound. If we think carefully, however, if we are able to understand the indescribable mercy of the Lord in the matter of spreading His Name in this world, then we will see that there is no greater cause for amazement anywhere in this universe.

Both the Name and personal form of the Lord are the same—both are purely spiritual in nature. Nevertheless, His mercy in the form of His Name is even more inconceivable than that of His Person. Just as the Person Himself is an object of veneration, so also is the Holy Name. Their importance is equal. But in the service of His person, His form, just as there is consideration of time, place, purity and impurity of the servitor, one should expect that the same considerations are there in the service of his Name. This is logical. Still, because the Lord in the form of His Name is particularly involved in saving the fallen, destitute, conditioned souls, He disregards all considerations of time, place, purity or impurity and even appears on the tongues of foul-mouthed omnivorous sinful persons and dances there. Thinking of the extraordinary mercy He displays in the form of His Name, who will not be thrilled in ecstasy and hope ?

On unfortunate souls of the Kali-Yuga: You have attained such a rare and valuable touchstone so easily, yet you have failed to understand its value and thus you have developed no love for It. I cannot conceive of any greater misfortune than this. Therefore, I can only cry out in a tearful voice, crying out the words of the incarnation of Lord Krishna in this age of Kali, Sri Chaitanya Mahaprabhu:

“etadrse tava kṛpā bhāgavan mamapi

durdaivam idrsam ihajani nanuragah”

“Oh Lord, even though You have been so merciful, I am so fallen and unfortunate that I have no love for Your Holy Name”.

From the Introduction to.

The Jiva: His Form and Function

Within the living entity—within the hearts of men, dissatisfaction born of material desires is the main source of agitation. True selfsatisfaction comes of mental tranquility and such mental tranquility is found in “Bhagavad-Bhakti” or loving devotion to the Supreme Lord. In society, the level of satisfaction and dissatisfaction is determined by the amount of faith and devotion there is for God. One can easily understand this point by thinking it over carefully. The fire of violence, hate, war, etc, is set burning by the friction of the countless uncontrollable desires of the living entities, who are also known as “jivas”. This fire can only be put out by the waters of faith and devotion, or “Bhakti”. Then the heart of the living entity, or “Jiva” becomes pure and free from desire due to the appearance of pure “Bhakti” then he becomes eligible to enjoy real peace. The presence or non-presence of “Bhakti” is the determining factor in the maintenance of peace in human society

No one becomes unhappy for the sake of being so. We become unhappy in the course of trying to find happiness. As long as one does not attain to real happiness he is left with no other choice than to be unhappy. At the present time, there is an extreme state of anxiety in the world which has never been seen before. The reason for this is the search for peace by everyone. But what is real peace ? What is the thing lacking in everyone that is the cause for worldwide anxiety, and by what means can this dissatisfaction and anxiety be mitigated and true peacefulness be restored ? Without knowing this there is absolutely no way of restoring world peace. If we give careful thought to the following statements, the present worldwide strife, its source and its solution can be determined.

What is the thing most desired by everyone? The answer most

people will give is "peace and happiness." No one will admit that other than this there is anything else wanted in the world today. At the present time we are faced with extreme fear due to the possibility of things heretofore unheard of such as atomic war, etc. Untruth, lack of morality and trust, violence and war, a vapor of hate has spread poisonously all over the world. The hearts of all men and women everywhere are laden with extreme anxiety and worry. From the palatial buildings of the heads of government to the grass huts of the poor villagers, both the rich and the poor are today burning with an unnatural mental anguish. I think it can be safely said that this kind of widespread trouble has never been seen before.

The troubled condition of the present-day world is not something unknown to anyone. In analyzing the all-pervading and unnatural inauspiciousness and lack of peace, some thinkers say it is due to some social discrepancies, others say the discrepancies are in education, or in the government, or in the economy—many persons thus express many different ideas about the root causes of this world-wide unrest. Although there is disagreement about the area in which the discrepancies lie—everyone agrees that at the root of the world's trouble there is some sort of major imbalance.

The modern-day communists' view, briefly expressed, is this: The world's wealth and consequently the luxuries and facilities for the enjoyment of life are concentrated in the hands of a mere handful of capitalists and their wealth exceeds their actual needs. As a result, on the other hand, the vast majority of the population is deprived of that wealth and is forced to remain in want of the basic necessities of life. In one portion of the social body there is an excess of wealth and riches, happiness and material enjoyments, and in the other portion there is scarcity, or the lack of such riches and pleasures. This is the discrepancy which the communists have determined as the root cause of the world's unrest and uncertainty.

In their opinion, the solution to the problem in essence is this, that if everyone in society can enjoy the same facilities of wealth, health and freedom and can remain equal in all respects—if all differences of higher and lower, rich and poor, learned and ignorant, healthy and unhealthy, big and small, good and bad, even religion and irreligion,

can be destroyed, then the discrepancies will be removed and the world will enjoy once again peace and happiness equally, everywhere.

The possession of the right to a greater enjoyment of material benefits on the one hand and the lack of such a right on the other is the only cause of all calamities and disorder, unrest and uncertainty. The philosophy which stands in opposition to this social imbalance is modern-day communism.

This communism, although apparently pleasing to the ear or enthusing and hope-giving to the poor and less fortunate, is nevertheless born of a grossly superficial understanding of the world situation. Lacking in consideration of certain subtleties, it is more likely to create greater disturbances than it is to achieve its desired goals.

The lack of depth of this philosophy can be understood by a clear headed assessment of the following considerations:

i) If the imbalance of material facilities in different portions of society is the actual cause of world- wide-spread disharmony, then just as there is dissatisfaction where there is want, one should expect to find proportionately greater amounts of satisfaction wherever there are greater amounts of wealth and enjoyments—but is this actually the case ? Never. In today's world, everyone, be they high-class or low-class, rich or poor, all are experiencing anxiety. It can even be said that those who are in great need, after working hard all day are at least able to enjoy a full night's rest due to their physical and mental fatigue—whereas those who are in possession of vast riches are often seen to suffer from insomnia due to their illegal accumulation of such riches by black marketing, etc. So much so that the rush of suicides amongst fabulously wealthy millionaires increases day by day. The possession of wealth in excess of need cannot possibly be the cause of happiness for any individual, and what is more, it is even seen to be the cause of greater unrest. Therefore for someone to suggest that wealth, if divided equally amongst many persons for their enjoyment, will be the cause of happiness and peace, it must be said that his proposal is extremely illogical. Can foodstuffs which are unable to satisfy one man's hunger possibly satisfy the hunger of many men if divided amongst them ? And that hungerstricken man who gets a portion of those foodstuffs—even though it may momen-

tarily seem to be an increase over his previous allotment —will shortly consider that increased portion to be deficient and therefore will become a cause of dissatisfaction as much as was his previous insufficiency' that is sure.

2) If the world's wealth should be distributed evenly amongst everyone, temporary peace may be created, but even so, just as there is uneven distribution in the present situation, is it not possible that for the very same reasons the very same inequality will again appear—some persons becoming better situated and others again becoming needy ? If that should happen, the social discrepancies should appear again and again, then how is it possible that world peace could be kept intact ? In the great communist nations of today, are the country's leaders and the worker-farmer community actually equal in terms of power and prestiges etc. ?

3) Even if we accept that even distribution of wealth is possible, still the three qualities of nature, namely goodness, passion and ignorance make for natural discrepancies which would make it impossible for the different pleasures of life to be distributed in an equal way amongst men. Due to the existence of differences in the qualities of material nature, the universe has taken on its variegated appearance. When these qualities become perfectly balanced then there is apocalypse or the non-manifestation of the universe. He who creates the universe is also the only authority in the matter of its maintenance and destruction. That is not within the range of the capabilities of man. Therefore, even if we accept that equal distribution of wealth is possible, still due to the nature of the universe itself, it shouldn't be hard to understand that equal distribution of enjoyments or happiness would be a complete impossibility.

All cows do not give the same quantity or quality of milk. all trees do not bear the same fruits and flowers, all fields do not produce the same in crops, all horses cannot run at the same speed, all of one's sons and daughters are not possessed of the same beauty and intelligence, not all wives are equal in form and qualities and all husbands are not equally qualified or expert. Just as there are so many discrepancies in every single aspect of existence—so much so that no two faces or even two particles of dust are exactly the same, In such a

universe the effort to equally distribute the pleasures of life is certainly laughable—anyone who considers this carefully will easily understand.

4) Should anyone say that the best things in life should be communally preserved and protected and then equally distributed for enjoyment and that thus peace and equality are assured—that is also illogical because that which one person thinks is the best thing, others will think to be useless and quite dispensible. That which is logically reasonable to one person is equally illogical and unreasonable to another. Therefore, in the matter of the construction of a house, the selecting and arranging of furnishings, dress and cosmetics, eating and entertainment, etc., there are gulfs of difference amongst different people. Therefore, the question arises, who will determine which things are best ?

In such a case it must be accepted that the universe must survive inspite of the great variety of disparities extant in it. Therefore, until the time of universal dissolution, it will be necessary for it to remain with all its discrepancies of size, big or small, goodness and evil, wealth and poverty, knowledge and ignorance, obesity and emaciation, health and disease, beauty and ugliness, happiness and distress etc. The only time when complete equality will be possible is at the time of the annihilation. Therefore, if bringing peace to the world is dependent on ridding it of its external disparities, then that peace is either a complete impossibility or else it will only take place at the time of universal dissolution.

Now if we take the opportunity to judge unbiasedly what the main causes of the present restless condition of the world and what is the best remedy for that situation, then we will easily be able to understand that the conception of the communists, which is based on gross materialism, has a great error at its very foundation. That error is to think that peace and sensual pleasures are synonymous terms. By the force of time, the conception of the soul as distinct from the body is becoming lost, and as the that mistaken identification of the self takes place, the ability to distinguish sense pleasure from actual spiritual peace becomes covered—so that now sense happiness is taken to be real peace. Therefore the idea of the modern day communists is that

by equal distribution of sensual pleasures it will be possible to establish peace in the anxiety ridden world, but in actual fact this is an entirely erroneous conception—and in order to show that, we will first give a general idea of the superior type of communism developed by the sages of ancient India, who were knowers of the past, present and future:

1) A man is to be understood as human body equipped with a certain brain capacity and senses; and along with it, a soul. Therefore, the human body and senses and its soul can be seen as distinct entities. For this reason, their needs are also distinct. The “bodyman” is dull matter; therefore, for it there is a necessity for the fulfilment of certain sensual needs; whereas the “soul-man” is spiritual in substance (cid-vastu) and therefore it needs contact of transcendental objects by which it will experience peace. Momentary gratification of the “body-man’s” senses is known as “sense-happiness” and the “soul-man’s” pleasure or satisfaction is known as “peace”. So we can conclude that “peace” and “happiness” are two entirely different things. In the language of the Upanishads, they are known respectively as Sreya and Preya. (Katha. Upanishad 12, 1-2)

2) Because the soul is understood to be superior to the body and sense, the needs of the body-man for sense gratification are inferior to the need of the soul-man for peace. Therefore we hear the common saying that “well being (peace) is better than happiness” (Sukher cheye swasti bhalo) If the two were identical then they would not be commonly distinguished in this way.

3) The transcendental object which is the need of the soul is religion. This means that religion is the only means for attaining peace. Religion is the only thing which is capable of going satisfaction to the “soul-man.” For the main fact, the main element of religion is to awaken the understanding of the soul as being something distinct from the body. The chief goal of religion is to illuminate the human society with the knowledge that there is a soul distinct from matter, whose satisfaction will lead to peace within the entire social body.

4) From the self-realization of the “soul-man” comes the comprehension of a Supreme Soul or God, and gradually beilef, faith and devotion toward Him are manifested. Naturally accompanying these

is the belief in piety and sin as the cause of heavenly or hellish existence. and the experience of worldly happiness and distress. As a result of such belief, men are able to give up lying and dishonesty and take up the "straight and narrow path". In the event that such superior religiosity brings peace and satisfaction to the "soul-man", then that supremely satisfied society determines that for the sake of spiritual achievements renunciation of sensual life is more profitable than enjoying great width and luxuries. If that be the case, then to forcefully take the wealth of the capitalists by some legal measures and distribute it amongst the poor becomes an unnecessary measure. The rich voluntarily become eager to selflessly distribute their wealth and what is more, the poor, who are satisfied with spiritual riches are not so enthusiastic to accept it. In such a situation, even though externally there may remain the existence of disparities, social and economic, still that cannot disturb society's peaceful atmosphere. In this way, only by superior religious development and satisfaction of the soul by self-realization can there be undisturbed peace in the human society. That is why religion is known as the "maintainer of the Faith". It is actually impossible for the universe to exist without religion

5) When the "soul-man" is unable to find satisfaction or peace through religious life or spiritual cultivation, then from that unsatisfied, unpeaceful soul, the feeling of incompleteness begins to smoulder. That smouldering feeling due to being covered by the ignorance of bodily identification appears externally in the form of dissatisfaction in the body and senses. As a result, there arises the unavoidable clash of interests in human society in competition for the attainment of sensual pleasures. The inevitable results are hate, violence, deception, disorder, arguments, cheating and finally, war. In these forms, the smouldering dissatisfaction of the soul appears in the external world like a blazing fire.

6) The essence of all truth, the most perfect religion of the living entity is faith, devotion and love for the Supreme Lord. This topmost conception of spiritual life is the ultimate means for the "soul-man" to achieve peace and satisfaction. Devotion to God is the food of the soul, love for Him is the soul's drink, and faith in Him is his very breath of life. If the soul-man can attain such spiritual riches" and

thus become some what satisfied in that way then, even if material necessities or sensual pleasures are in short supply, there will be no extra-ordinary disturbances in the external world. The actual disparity, due to which peace is currently impossible in the world, is that even when material comforts and enjoyments are obtained in great quantity, the soul-man is deprived of the aforementioned spiritual necessities of life.

7) By pouring water on a fire it can certainly be extinguished—otherwise, by pouring ghee or oil or some other fuel on it, it will blaze even more furiously. Similarly, if the fire of sensual life, which is the fountainhead of all worldly misery, is to be extinguished, then the water of devotion to God is the only infallible means. Increasing sense pleasures is like increasing fuel on the fire and the inevitable result is that an unnatural increase of disturbance and unrest takes place.

8) As much as the “soul-man” is deprived of his spiritual, transcendental legacy and alternatively the “body-man” is provided with his desired sense objects, so much is the soul beset by feelings of deficiency as the unavoidable result of this disparate arrangement, and proportionately again to that is the appearance of troubles and lack of tranquility in the external world—that is certain.

9) Because the soul is superior to the body’ the needs of the body or “happiness” is not as important as the soul’s need for peace, which thus should, in all respects, be given priority in human society. If that should not be possible then at least the two needs should be strived for equally, which would mean that there would be no extraordinary disquiet in the social body. But if no equal endeavour is made in these two matters and special emphasis is given to the effort for bodily happiness then a proportionate increase in the causes for unrest is seen in the world. When the inner-self is completely drenched in transcendental felicity, then there is not the slightest need for bodily or mental things.

10) Therefore, the modern communists’ conception of the cause for disorder and chaos in the world as being due to the disparity in distribuon of material enjoyments and facilities cannot be considered” as logically acceptable.

In actual fact, the disparity by whose poisonous fruits the world has today lost its legacy of peace, is not the disparity of distribution of wealth in the outer world. It is an internal disparity, that is to say the deprivation of the soul-man from that which is his birthright, namely spiritual life, even to the point of making him forgetful of its existence and the increased effort to fulfil the needs of the "bodyman" in the form of sense happiness and bodily comforts. This great mistake is not simply at the basis of the communist philosophy, but it is also at the root of all materialistic education and culture. Therefore, all efforts at establishing some universal peace are having the opposite results and one witnesses the resultant day by-day increase of disquiet in the modern world.

If this is actually the case, then by looking clearly and cool-headedly, we will easily be able to see the following facts.

The material facilities and opportunities for enjoyment in the present day have increased inconceivably over those of previous ages, in the place of the ox-cart is the aeroplane, electric lighting has replaced the oil lamp, the carrying of messages formerly done on horse-back is now done by wireless, the electric fan has replaced the fan made from palm branches. Modern material science has fulfilled the "body-man's" needs in so many new and advanced ways, but even with such an increase of material facilities, why is the world tortured by ever increasing disquiet ? In previous times, when man had a great store of spiritual wealth, then even in the midst of a hundred shortages, he had great satisfaction—the "soul-man" was drenched in the peaceful waters of devotion. In the modern world, even in the midst of abundant facilities for material sense happiness, there is a great absence of spiritual satisfaction. The soul has been deprived of his birthright. Therefore, this disparity in the emphasis on the satisfaction of material and spiritual needs has filled the world with the poisonous vapours of unrest as its unavoidable result.

At the present time in this body-conscious world, the glittering light of materialistic education and culture has robbed man of his internal spiritual vision and thus great enthusiasm and desire for sense gratification has been enkindled, much more than the understanding of the need for spiritual life and the endeavour for it. Thus today, the

existence of individual and Supreme Souls—the eternal living entity, the Jiva, and God, have almost become as myths, and piety and sin, heaven and hell, Fate and Destiny are all being looked upon as objects of derision. Those persons who have made this temporary world and the material body their all-in-all deride the spiritual reality on the one hand, and on the other they glorify materialism and materialistic expertise. Even though now-a-days, human society has become bewildered by materialistic philosophy and the spell of modern scientific achievements and thus tries to write off metaphysical facts such as fate, destiny or the unseen result of one's own work (Karma-phala) as being simply due to the lack of training or the results of misguided ignorance, still every day, in the course of events, so many unexpected things happen and in that way the victory of fate or destiny is proclaimed. Are the leaders of society not perplexed at this ? Fate or Destiny refers to the occurrence of inconceivably unexpected events which bear no relation to man's wishes or wants. To call belief in such Destiny as the result of ignorance or bad training is a very brazen move and can itself be called a "trick of Fate".

Therefore, today it is seen that which is of utmost importance to the soul, the eternal truth of spiritual existence is denied and criticized and on the other hand, the "body-man's" necessities, which are temporary and therefore untrue, impermanent in their existence and only superficial, are given high respect. This disparity has been created in society and has been given the name progress even though it is actually regressive and a rapid motion on the path to infamy. We conclude that should this rapid movement not be checked immediately, the destruction of the world is inevitable. Absorbed in singing the glories of materialism and science, the whole world is neglecting, snubbing and slighting transcendentalism. As the punishment for this great offence, the destruction of this Godless Society by the lightning bolt of material science's own discoveries is not long in coming.

If at this crucial time we are unable to come to our senses and regain our spiritual consciousness, and are thus able to bring respect for spiritual life to an equal footing as that given to materialism, then we should start programmes for teaching that the soul is more impor-

tant than the body. For broadcasting such truths, all modern facilities can be used. Should this be done then very shortly the poisonous vapours of destructive materialism can be removed, the danger of world annihilation can be averted and once again the world can enjoy the refreshing atmosphere of peace and harmony. We pray at the feet of the Almighty, that by His mercy, the world may soon develop such intelligence.

The original and basic religion of the world, the eternal religion of the Vedic scriptures also considered a type of communism for the welfare of the world. That communism or philosophy of equality has been described briefly.

In practically all of the world's religions there is a similarity in the basic conception. By whatever name it may be called, that conception is that there is an existence of the soul beyond the body and that one should have faith and devotion for the Supreme Soul or Almighty Being. If, instead of focusing on the superficial differences of ritualistic practices, emphasis is given to the oneness in the basic conception of all religions, in other words, if man is better able to understand religion's underlying purpose, then the greater emphasis on the bodily conception of life will somewhat decrease and a feeling of unity of all living beings as being dependent on a common God, then the desired concord amongst men will easily become a possibility.

By the influence of ignorance, the living entity forgets his spiritual identity. Simultaneously, he forgets the Supreme Lord, or becomes antipathetic towards Him. This results in his losing all conception of what he is and what his activities should be and he develops a contrary intelligence. In order to awaken consciousness in human society that forgetfulness of one's spiritual identity is the actual cause of unrest and disturbance, it is the most important duty of every man to consider and judge, "Who am I ?", ..Why is that even though I am suffering constantly the pains of material life, I insist on running down its desert-like path ? What is the real cause of my suffering ?", "By what means can I end all my miseries and attain the highest peace ?", "Are peace and happiness the same thing or are they different ?", "What is the means by which I can attain that spiritual ecstasy for which I have always yearned ?" As long as these

questions remain unanswered, there is no possibility of finding the path to peace and tranquility.

Furthermore, the answer to all these questions cannot be found by mere mental speculation. Because men are different in temperament and psychology and therefore their intelligence and ability to judge are different, material logic and reason have no solid foundation. For this reason, in practically all countries, in practically all races, scripture or revealed knowledge has been accepted as the best evidence in transcendental subjects. Therefore we have tried to answer the above-listed questions, as best we can understand, according to the most ancient and fundamental of spiritual literatures —the Vedas.

For an inexperienced and incapable person like myself to attempt to present a solution for the difficult problems of life is certainly a foolhardy endeavour, yet the all-merciful Lord, Who is especially kind to the meek and Who is capable of giving potency to the lame to climb mountains and to the dumb to recite the Vedic scriptures, Who can by the merest hint of His desire make any impossibility possible, that Lord is giving me the inner impetus to undertake this task. Feeling this, believing it, and therefore putting hope in it, being thus inspired, it has been possible for me to take up such a grave responsibility. If the world's community of wise and holy persons judge that this book [*The Jiva: His Form and Function*] has any value whatsoever in helping this world attain to spiritual peace, or even if just one tormented soul develops faith in devotional service to the Lord and by that attains true divine felicity, then I will consider this labour to have been successful, and for that, I again and again offer my thanks and obeisances to the glorious lotus feet of the Supreme Lord.

With all humility,

The Author

Calcutta

The Appearance Day of Gouranga Mahaprabhu
C. A. 471 (A. D. 1957)

THE FULL MOON DAY OF THE MONTH OF FALGUN OR THE DAWN OF THE AGE OF LOVE

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All glories are to the full moon day in the month of Falgun. On that full moon day in the year 1407 Saka (A.D. 1486), the Supreme Lord Sri Sri Gourasundar made His appearance. Of all the memorable days that have taken place, or will yet take place in this kalpa, this day is the most memorable and worshipable. What day in the kalpa could be more significant than this one—when the supreme Lord Himself came on this day to give the first indication that the highest attainment of human life would be unrestrictedly distributed ? There was another also, when the same fully opulent Supreme Lord appeared in the district of Mathura and gave this pious Earthly planet the good fortune to take the holy dust of His lotus feet on her breast—and it must be accepted that day is also most glorious, like Falguni Purnima. The eighth day of the waning moon in the month of Bhadra (Janmastami) and Phalguni Purnima are, philosophically speaking, the same. Still, even though they are both occasions for observation, if we look at them from the standpoint of the living beings and their fortune, then we are bound to admit that the day on which Krishna Chandra appeared in His golden form, enriched with the devotional mood and bodily lustre of Srimati Radharani, is even greater than that other day when He appeared as Shyamasundar. The Supreme Lord Sri Krishna manifested His presence on the Earthly sphere and showed the world what is the supreme goal of life namely the taste of the ambrosial love for God (Prem) and its most advanced and resplendent form. “Muktim dadati Karhicit sma na-bhakti yoga” (SB. 5. 6. 18) “Krishna may give liberation on occasion, but He does not give His loving devotional service so easily.”

“Krishna jadi chute, bhakte bhukti mukti diya
kobhu prema-bhakti na dey rakhe lukaiya” (C.C. Adi 8.18)

“Although Krishna quickly gives the benedictions of material



**PROVUPAD
SRIMAT KANUPRIYA GOSWAMI**

enjoyment, He does not give love for Himself, but rather keeps it hidden away."

On this special occasion, however, when Lord Krishna appears in the first dawning of the age of Kali in His form of Lord Goursundar, along savoring the mellows of that most effulgent prema He poured down unending torrents of that pure loving devotion on the poor jivas swallowed up by Kali. This had never been done before in this kalpa, neither by any other person, nor by any avatar,

as stated in the Chaitanya Chandramrita (verse 3)

Yan naptam karma-nisthairna cha samadhigatam
yat tapo-dhyana-yogaih
vairagyastyaga-tattva- stutibhir api na yat
tarkitam chapi kaischit
govinda-prema bhajam api na cha-kalitam
yad rahasya svayam tat
namnaiva pradurasid avatarati pare
yatra tam naumi gauram.

"I offer my worshipful prayer to the Supreme Lord in His golden form Sri Krishna Chaitanya Dev, Who, appearing in this world gave the gift of the Holy Name. That Name immediately gives the most esoteric form of transcendental love for the Lord, which was never previously attained by those who are responsible performers of their prescribed duties, nor was it known through austerities, meditation or mystic yoga, nor could it be discovered by the cultivation of knowledge, through renunciation, by prayers or through beate; it could not even be realized by many of Govinda's personal servitors". Who will not accept that it is a much greater thing to directly achieve the highest perfection of life than to simply preceive what such perfection is. Therefore, judging from the position of the good fortune of the entire universe, then it can be confidently stated that there could be no greater occasion to celebrate in the extremely lengthy period of time known as a kalpa than this full moon day of Phalguna in the year 1486 A. D., the reason being that the first hint at the great fortune of attaining the highest perfection of life first has become visible on that memorable day.

The duration of the Kaliyuga on this Earthly sphere is 432000 of our years. The Dwaparayuga is 864,000 years, the Treta yuga 1,296,000 and the Satya yuga has a duration of 1,728,000 years. Because these four ages taken together equal only one age of the demigods, it is called a divya yuga. Seventy-one of such divya-yugas, makes a manvantar, and fourteen manvantars, or one thousand divya-yugas is called a kalpa, or day of Brahma. Put simply, a thousand of our Kali, Dwapara, Treta and Satya yugas taken together, or $4,32 \times 10^9$ solar years is the length of one day of Brahma. His night is also of similar duration. Therefore a full day and night taken together is double, or 8.64×10^9 , years. In this protracted period of time, the Supreme Lord, Sri Krishna Chandra appears personally on this Earth only twice. During the seventh manvantar, called Vaivaswata, in the twenty eighth chatur-yuga, at the end of the Dwapara age, He incarnates in Brajadhama, and again, at the very beginning of the Kaliyuga which immediately follows, He appears in Sri Dham Nabadwip. Sri Goursundar is a special appearance of Sri Shyamsundar, and His lila in Nabadwip is the supplement to His Braja-lila. Therefore the scripture have taken the two appearances as one.

In the Chaitanya Charitamrita it is described as follows:
(Adi 3.6-10)

“Lord Krishna appears only once in the day of Brahma, manifestating varieties of pastimes. The four yugas of Satya, Treta, Dwapara and Kali, taken together, are called a divya yuga, seventy one divya yugas equals manvantar, fourteen of which make up a day of Brahma. The seventh manvantar is known as Vaivasvata. After twenty seven chaturyugas of this manvantar have passed, at the end of the Dwapara yuga of the twenty eighth divya yuga, Lord Krishna appears along with His abode, Sri Vrindavana Dham..”

The law of nature is such that whenever there is a deterioration in the essential characteristics of the living beings and there is a phenomenal rise of unnatural activity on the earth, then the Lord, in either a complete or partial manifestation, appears there to reestablish the world, or the aberrant jivas, back in its customary and natural position. Primarily, the essential characteristics referred to are three in kinds adhibhautik, adhidaivik and adhyatmik. The nature of ordi-

nary living being or material designations is called the adhibhautik principle. The nature of the demigods, is called the adhidaivik principle and the nature of the soul is called the adhyatmik principle. The nature of the ordinary living beings is further sub-divided into sthavara (stationary) and jangama (locomotive); the nature of demigods can be divided into karma-devatva (godliness attained through works) and ajandeavatva (godliness from birth); the nature of the soul is also of two types, jnanitva (cognizance) and premikatva (devotion). All the natural qualities of the living being from that of the non-moving beings up to that of devotion are the different essential characteristics or dharma of the Jivas and the material world, and the perversion of those qualities or the aberration from nature is called adharma. In the above mentioned divisions starting from sthavara (stationary beings) jangama (moving beings), karma-devatva (achieved godliness), ajan-devatva (natural godliness) upto the point of jnanitvo (cognizance), if there is any aberration in any of the categories of nature, then the Lord appears in one of His portions or partial manifestations to correct the situation by reestablishing those deviated living beings in their natural qualities or dharmas. The Lord's full manifestation only occurs when there is a need to reestablish the principles of devotion. In other words, when there is a need to spread love for Himself, or prema, then there is an occurrence of His full manifestation. As stated in the Chaitanya Charitamrita, (Adi. 3/26),

“Jug-dharma probartion hoy angsha hoite,
ama bina keho nare broja prema cite.”

“Any one of My partial manifestations or incarnation can establish the religious principles of an age (yuga-dharma), but other than Myself (Krishna), no one is able to give prema.”

The son of the king of Braja, Lord Sri Krishna, is the most perfect and complete aspect of the Lord, and the prem or loving devotion of His devotees in Braja is the most perfect manifestation of prema. Lord Krishna brought Braja and the loving devotion of the residents of Braja into the gaze of the world, and then appeared Himself in the midst of that ocean of prema. Then causing its undulation with the waves of His unlimited dulcet pastimes and thus astonishing all the living beings in the universe, He again disappeared from view.

Then as stated In the Chaitanya Charitamrita (Adi. 3.13~15) After finishing His amusements, Lord Krishna passed out of sight by His own will. After doing so, He began to contemplate in the following way, "For such a long time I have not given the gift of prema-bhakti, without which the entire universe becomes meaningless. The whole universe is engaged in worshipping Me according to the scriptural injunctions, but this ritualistic practice of devotion is not potent enough to get the prema that is prevalent in My abode of Braja."

"Therefore, I shall establish an extraordinary process of religious activity for this age, by which I shall make the world dance in the four flavours of Braja prema. I shall Myself accept the nature of devotee and thus I will teach devotion to the world by practising it Myself, for it is said in the Bhagavad-gita and Srimad Bhagavatam that without practising religion no one can teach it effectively." (C. C. Adi 3.19-21)

"The ordinary process of religion in any age can be established by any one of My portions or partial manifestations, but other than Myself no one can give the prema that is possessed by the residents of Brindavan. So I shall take My devotees with Me and descend to the Earth to perform many pastimes. So thinking in this way, the supreme Lord Krishna appeared Himself in the town of Nadiya (Nabadwip) at the first dawning of the Age of Kali" (C.C. Adi 3, 26-29)

Therefore, in that extremely protracted period of time of 8.64×10^9 years that is a kalpa, that day when Krishna immortalized the town of Nabadwip by appearing there to constantly and unrestrictedly drench the Earth in the nectar of the loving mood of the residents of Brindavan, is the best and most auspicious day of all. Therefore we repeatedly offer our obeisances to that full moon day of the month of Phalgun.

Simply getting some valuable article does not necessarily mean that one will appreciate its value. Unless one has the qualifications necessary to judge the article's value, he will neither recognize nor understand it. If anything valuable should fall into the hands of a tiny ant, it will be able to understand its value according to the limits of

its intelligence. It is able to understand the value of a small fragment of jaggery or rock candy, but if one should throw it a diamond will it be able to appreciate that stones' value or utility ?

The reason the ant is unable to understand the diamond's value is that it hasn't got the qualification or intellectual potential to conceive what the diamond is.

Because of a similar lack of qualifications or intellect, we cannot rise to an understanding of the inexplicable good fortune that is being indicated to us by that most Holy day of Phalguni Purnima. Just as a person becomes momentarily blinded when a powerful light shines into his eyes, and then gradually regains his sight, so similarly the Supreme and Perfect Person has come to make the most perfect display of His mercy by giving freely the highest perfection of human life—this business is so far beyond the grasp of our puny intellectual abilities and so resplendently glorious that it has caused the world's vision to be temporarily disabled. The people of the world ordinarily not be able to understand but gradually, little by little, the potency to see and understand all these things is materializing.

The all powerful Supreme Lord directly manifested His presence on this planet, and suddenly, it was as if an unprecedented, inconceivably great surge of energy was started. As a result of this surge of energy, a great storm began to blow a pile of pleasing jasmine flowers in the form of Krishna's names and glories here and there, and then great torrents of the rains of devotional love began to fall on the parched souls of the age of Kali. The whole affair is so inconceivable and our fragmental intelligence is so superficial that we cannot comprehend the matter very well, much in the same way that our ant found it impossible to understand the diamond. For this reason many persons don't bother to try to figure it out from the very beginning; others, seeing the matter to be very complex didn't think that there was any need to sweat over trying to understand it, and others, out of amazement, were left simply gaping. Again, others, after pondering the matter at length, came to the conclusion that this appearance of the Lord was a particularly wonderful event, otherwise how could fallen souls such as Jagai and Madhai have been saved ? That was

the attraction which led the youthful Raghunath Das to give up an income of twelve lacks of rupees. Whose potency led Rupa and Sanatan to give up their ministerial posts and take begging bags on their shoulders ? He whose single embrace cured the aggravated case of leprosy of the brahmin Vasudev. Whose unfailing association caused the metamorphosis of the greatest of impersonalists Prakashananda, in whose association the birds and beasts of jungle all sang the Holy Name, and after hearing the Holy Name from whose mouth, even the most wretched and uncivilised persons were saved, that avatar is certainly not of insignificant prowess.

Although these potencies displayed in Mahaprabhu's lila are not inconsequential but are quite amazing, they are factually not the full display of His prowess. Behind the scenes of this visible lila, a most confidential matter is hidden, one that is quite inconceivable and unknowable. Only those who are like honey-bees always hovering over the lotus feet of Lord Gouranga are able to unravel the mystery which for other is completely impossible. Even though we are insignificant and unworthy, if we follow the teachings and instructions of those who are Gouranga's dear associates, then we shall also be able to understand by their mercy. The influence of Sri Gouranga's lila is not limited simply to the deliverance of Jagai and Madhai, the renunciation of Raghunath, Rupa and Sanatan's abjuration of material life, the curing of Vasudev, the purification of Gopal Chapal, the transformation of Prakashananda, the making of the forest fawna cry in ecstasy or the giving of the right to obtain prem bhakti to all to living beings. The boundaries of Mahaprabhu's potencies are much farther away than that—in fact they actually extend to infinity.

By the influence of the dust of the feet of the associates of Sri Gouranga Mahaprabhu, we have been able to understand that the liberation of individuals like Jagai and Madhai was only a fragmental demonstration of His potency—His full potency being exhibited in His act of delivering the sum total of all the living beings in the universe. At the time of His presence here, any living being who became submissive to Him, the unparalleled chief of donors, the complete manifestation of the Lord, anyone who simply uttered the Holy Names preached by Him, even if only once; anyone who at-

tained even the briefest association with Him or His colleagues, immediately became eligible for the prema found in the residents of Brindavan, which is desired even by Brahma and Shiva, and attaining such prema become completely fulfilled. Others who didn't have any direct contact with Him or His associates, or even those who were unfavourable or inimical toward Him, or those who intentionally remained at a distance, all of them attained, at the time of His presence, the eternal spiritual planets known as the Vaikunthas, which are always very difficult to achieve. And it is not that simply the human race was delivered, but every living being be it moving or non-moving, was also liberated and sent to Vaikuntha. All these things are difficult to describe with the material tongue. They cannot be understood by logic and argument, but is a matter to be grasped through faith. The fact that Lord Chaitanya Mahaprabhu did not come simply to deliver a few individuals like Gopal Chapal or Jagai and Madhai. His business was to save all the jivas in the universe—that was clearly revealed by Brahma Haridas Thakur in the course of glorifying the Holy Name to Sriman Mahaprabhu. Needless to say, all these lilas were exhibited in this universe simply for the education of the living beings in general.

After the liberation of the non-believer and outcastes by the potency of the shadow of the Holy Name during the presence of this extraordinary avatar was described by Haridas, the Lord purposefully inquired from Him as if to reveal further the full extent of the glories of His descent. He asked, 'In this universe, there are many living beings, some stationary and some locomotive. How will it be possible for so many Jivas to be saved ?

In reply Haridas said, "This is simply an example of Your kindness. Even previous to this You have delivered all of these moving and nonmoving creatures. You did this by means of the loud chanting of the Holy Names which all the jivas were fortunate to hear. Simply by hearing, those with ears were delivered from material bondage, whereas those who were unable to hear would be delivered when the sound of the Holy Name was reflected from their bodies. That reflected sound was not an echo but their kirtan. By Your mercy, such extraordinary events are possible. All the universe becomes

filled with the chanting of Your Holy Names, hearing which the jivas, moving or non-moving, all dance in ecstasy." (C.C. Antya 3.65-71).

"Your incarnation was just for the purpose of delivering the entire universe, therefore You accepted the identity of a devotee and preached the loud chanting of the Holy Names. By these means, You have cut the knot of material bondage." (C.C. Antya 3.73).

Hearing all these things from Haridas, the Lord asked further questions to clarify the glories of this incarnation of His to a greater extent. He said, "When all the living beings are delivered, won't the universe become empty?"

In answer to this, Haridas clearly declared a deep truth. He said, "As long as You are present on the Earth, then every living being, moving or non-moving, all are liberated and sent to Vaikuntha by you. Then You reawaken the subtle jivas and engage them in fruitive activities. Then they all take bodies in the different species of life and the universe will remain filled, just as it was before." (C.C. Antya 3.74-79)

"In this way you have appeared in Sri Nabadwip Dham and delivered the entire universe. If anyone says that he has been able to understand the glories of Chaitanya Mahaprabhu let it be so, but as for myself I can only say wholeheartedly that His pastimes are like an ocean of nectar, one drop of which is beyond my ability to comprehend.

After hearing all these things, the Lord was surprised, thinking, "How could Haridas understand the purpose of My confidential pastimes"? (C.C. Antya 3.85-88).

From these statements of the Chaitanya Charitamrita, it is clear that the full exposition of the Supreme Lord Sri Krishna Chaitanya's full potencies is to be seen in His act of simultaneously delivering all of the living beings in the entire universe.

Due to the direct appearance of the omnipotent Supreme Person in this world, even after His disappearance, such an indescribably great good fortune has manifested for the living beings that could not possibly happen in any other yuga in this kalpa.

Just as the coming of the rainy season immediately cools the scorched and dusty wind and sky, similarly the coming of Lord Chaitanya Mahaprabhu immediately set the working of an inconceivably great energy into motion, which even after His disappearance will continue to dissipate the dust of the tamoguna (ignorance) and the scorching heat of rajoguna (the quality of passion) and then, by raining the refreshing waters of prema will keep the entire world cool and fresh for remainder of the Kali yuga. In the course of His life, Mahaprabhu left many indications of things which were to be fulfilled, not in the time of His manifested presence on this planet, but in the future, for the benefit of the jivas in the remainder of of this Kali yuga. In this present age of Kali, He started the need of prema growing ("Sei dware achandale kirtan sanchare"—"By that He spread the chanting of the Holy names even to the most uncivilized persons") The whole world, from one extremity to the other will be overwhelmed by His unfailing influence. One purpose, one religion, one great philosophy of equality would embrace the living entities, the entire universe, in its cooling rays. That day when we raise the white jasmine garland of peace to our heads is not very far off Thousands of fallen persons like Jagai and Madhai will be initiated in the religion of devotional love, as an indication of which Mahaprabhu delivered the original Jagai and Madhai. That seed of prem which after sprouting will become a great tree under the shadow of whose branches millions of suffering Jagai's and Madhai's will find cooling rest, that seed of Mahaprabhu's great mission of the future rests in this lila of saving Jagai and Madhai. Otherwise the separate individual deliverance of Jagai and Madhai at the time of universal liberation is an unnecessary act. He planted another seed also— that by which millions of offenders like Gopal Chapal would be freed from their offence. In the not too distant future, millions of millionaires will cut off the net of illusion of wealth as great as that of the king of heaven, and of wives as beautiful as the court-dancers of the heavenly planets, and will ecstatically run forward, pulled by the attraction of the unparalleled sweetness of Vrindavan. The seed of that great event lies in the Raghunath Das's act of deserting his great opulence— otherwise, as an eternally liberated and perfected being (Nitya-siddha), such renunciation is meaningless. In the future, many millions of

persons, proud of their high position and arrogant with the intoxication of power and fame, will come into contact with the unerring touch of reason and renunciation and will realize their power and position to be the same as the feces of a crow and will come to consider the service of the Supreme Lord to be actual goal of life. In the time of His activities on this Earth, He sowed the seed of this great future operation in Rupa and Sanatan's leaving of the positions' of prime minister and personal secretary to the king of Bengal. Otherwise, as nityasiddha residents of Vrindavan, such renunciation is of little importance to them. In the not-so-far-off future, millions of great thinkers, swollen with the egotism accompanying scholarship, will cut off the pride of their knowledge into little pieces and throw themselves at the feet of the goddess of devotion (Bhaktidevi) To show this, the Lord caused the astonishing transition of scholars like Sarvabhoutma and Prakashananda during His manifest presence—otherwise eternal associates like them could never possibly become swollen with the pride of scholarship. In the near future, millions of foreign, non-believing "Mlecchas" (non-Hindus) will unite on the great sacrificial arena of the chanting of the Holy Name and will become purified and worshipable even by Brahma and the other demigods. During the time of His presence, the seed of that great eventuality was sown in the one Mohammedan Haridas Thakur's act of chanting the Holy names—otherwise, Haridas' appearance in a family of non-believers is as impossible as gold becoming iron. In this way, although the lilas the Lord displayed had some importance for delivering the people of that time also, that was a secondary purpose only, the prime purpose being to fulfil the glorious promise of the greatest fortune to be obtained by the jivas of the future Kali-yuga. The jivas of this age have gained an inconceivably great fortune which was completely beyond the reach in any previous age of Kali in this Kalpa and unattainable even in the Satya-yuga. The Supreme Lord, perfectly complete and the most munificent of donors, created the possibility for all the living beings of this age to achieve something, namely the spirit of loving devotion of the damsels of Vrindavan, which is desired for by even Brahma and Shiva. That Lord's appearance day is the full moon day of the month of Phalgun, and when we think of the gospel of love, hope and happiness that is an integral part

ot that occasion, one can't help but be overcome by amazement.

In every age the supreme Lord appears on this Earth to establish the yuga-dharma or the prescribed religious functions or practices for the age. That appearance is called the yugavata or incarnation of the age. Generally, the manvantara avatars, who are the Lord's partial manifestations, appear as the yugavata in the Satya, Treta, Dvapara and Kali yuga that they govern. They appear respectively in those ages in the white, red, blue and blackish colours with the names of Shukla, Rakta, Shyama and Krishna. This Shyama and Krishna are not the same as the original personality Shyamāsundara, Krishna. This statement is found in Sri Laghu-Bhagavatamrita.

“Kathyate brāhmaṇa nāma bhyaṁ suklā satya-yuge hariḥ raktā
śyamaḥ kṛtā kṛsnas tretayā dvapara-kālau.”

“The Lord Hari appears in the Satya Yuga in the white colour as Shukla, in the Treta-yuga in the red colour as Rakta, in the Dvapara-yuga as Shyama in a bluish hue and in the age of Kali as blackish Krishna.” This is an explanation of the regular course of yugavata but is true for 999 of the Chaturyugas out of the one thousand which make up a full day of Brahma. In the entire day of Brahma there is only one Chaturyuga which is an exception to this rule. We can call that one an “Extraordinary Chaturyuga” because other than it in the one thousand chaturyugas making up the kalpa, there is no other chaturyuga outside the rigid strictures which have been set down. That extraordinary chaturyuga is the twenty eighth chaturyuga of the seventh Manvantara, namely Vaivasvata Manu, and happens to be the very age extant at present. Even though this chaturyuga is extraordinary, it has the same four ages as any other, and in its Satya-yuga the yugavata is of a white color and is called shukla and the yugavata in the Treta-yuga is a reddish color and is called Rakta just the same as a regular chaturyuga. Therefore, the only actual exceptions take place in the Dvapara and Kali yugas. In the fifth chapter of the eleventh canto of the Srimad Bhagavatam, the sage Karabhaja explains the extraordinary yugavata of this special chaturyuga. Gargamuni also referred to this extraordinary manifestation of yugavata when he came to perform Krishna's name giving ceremony. He said. “aśaṇaḥ varṇas trayaḥ hy aśaḥ grhṇato anuyugam tanuḥ, suklā raktas tathā pita

idanim krsnatam gatah". (SB.10. 8.13) "The Lord appears in the white, red and yellow colours in the satya, treta and kali yugas respectively. Now, in the Dwapara-yuga He has come in a blackish form. This is the verdict of the Puranas and other Vedic scriptures". (C.C. Adi 3/37-38).

These two extraordinary yugavatars are not just avatars, they are avatari, which means they are the original form of Godhead from Whom all other incarnations expand. Of these two, the first is the Lord, Sri Krishna Chandra, and the second, of a yellowish colour is "sei krishna avatirna chaitanya gosai"—the self-same Sri Krishna appearing as Krishna Chaitanya. He is our worshipable object, the giver of prem, the golden lusted Lord Gouranga Mahaprabhu.

In these special Dwapara and Kali yugas there is no necessity for a yugavata to preach the usual prescribed religious systems of the age (yuga dharma). Because the Supreme person in His full manifestation has incarnated, there is no need for a separate yugavata. The yugavata who would ordinarily come enters into the original form of the Lord. This is not true simply in the case of the yugavatars, but when the full manifestation of the Supreme Lord, (svayam bhagavan) appears, then by His will, all other expansions and incarnations join Him.

"In the Chaitanya Charitamrita, the following statement is found." When the Supreme Lord appears, then all other avatars, incarnations, etc., also appear in His body at that time. The opulent manifestation of Narayan and the four chief expansions of Vasudev, Sankarshan, Pradyumna and Aniruddha, Matsya and other avatars or incarnations, the yugavatars and manavantar-avatars, all descend simultaneously in the body of the supreme Lord Krishna. In this way it can be understood that Krishna is Himself the most perfect and complete form of Godhead." (C.C. Adi 4.10.12).

That which is held as true for Krishna is also naturally true for His special incarnation as Gourasundar. When Lord Gouranga appears in that exceptional age of Kali, then all other manifestations, expansions and incarnations etc. all join with Him. Therefore, there is no need for a separate appearance of any yugavata for preaching. That

task of preaching the religious principles of the age is taken up by the Supreme Lord Himself. Therefore, it is not an overstatement to say that the religious principles which are established by the Supreme Lord when He personally appears are unique in comparison to the ordinary religious principles which may be taught by any regular yugavata. It is our deep heartfelt hope that this is that one exceptional Kali yuga and that the extraordinary religious principle of the age is that Vraja-prema which is desired for by the great demigods and has never been offered previously.

We have explained to some extent the ordinary and exceptional yugavatas, now we shall briefly discuss the normal and special yuga-dharmas.

In every yuga the yugavatas come to instruct the religious practice most suited to the nature of the people of that age. The yugadharma of the Satya-yuga was meditation, in the Treta-yuga it was the performance of sacrifices, the dharma of the Dwapara age was temple worship and that of the age of Kali is the glorification of the Holy Names of the Lord. Evidence is found in the scriptures that these are the regular religious processes in the regular ages. Now the question arises that when the scriptures glorify the chanting of the Holy Name as being the unsurpassed and unequalled practice for religious advancement, then how is it that in the most ignoble of ages, Kali, that most pre-eminent religious practice should be prescribed, rather than the meditation, sacrifice or Deity worship which have been designated for the Satya, Treta and Dwapara yugas respectively ?

In answering this, we must first understand that, although different practices have been prescribed for the different ages, still the scriptures have not rested in trying to remind us that the chanting of the Holy Names is the penultimate religious activity.

“Kṛte yad dhyayats viṣṇuṁ, tretayam yajate makhaiḥ
dvapare paricaryayam kalau tad hari-kīrtanat.”

(S. B. 12. 3. 52)

The import of this verse is that the same results which are attained in the Satya-yuga by meditation, in the Treta by sacrifices and in the Dwapara age by Deity worship, all can be fully had as the secondary

or accompanying consequences of the chanting of the Lord's Holy Name.

Secondly, the Holy Name is eternal just like the Lord Himself. Therefore, the chanting of His Name is not confined to a single age, but is an eternal religious practice for every age. Even though meditation, sacrifice and worship are the yuga dharmas in the Satye and other ages, and were instructed by the yugavatars in their respective ages, nevertheless no age is completely without the supreme religious practice of chanting the Holy Name. The Holy Name pervades the four ages in His form as the tarak brahma name (God, the deliverer in the form of the Holy Name).

In the satya yuga, the tarak-brahma-nama was as follows:—

“narayana para vedah, narayana-paraksarah
narayana para muktir, narayana para gatih

In the Treta-yuga It was:—

“rama narayananta, mukunda madhusudana
krisna kesava kanisare, hare vaikuntha vamaṇa.”

In the Dvapara yuga:—

“hare murare madhu-kaitabhare
gopala govinda mukunda saure
yainesa narayana krsna visno
nirasrayami mam jagadesa raksa”

and in the age of Kali:

“hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama rama hare hare.”

Therefore it should be understood that the chanting of the Holy Names or Hari-nama-sankirtan is the best religious process in every age, not just the age of Kali.

Thirdly, although the simple vibration of the upper and lower lips in the matter of chanting the Holy Names is the easiest thing for persons of all stages of advancement and gives the best result to the practitioner, still, because the truths connected with the Name are

highly confidential and not many people have the fortune to take to it, it is seen that practically no one easily takes shelter of the Holy Name with faith. The philosophical truths connected with the Holy name are so exalted and the jivas intelligence is so limited that without the special favour of the Lord it is not possible for him to enter into an understanding of it. The scriptures clearly state this fact.

“prayena veda tad idam na mahajans’ yam
devya vimohitamahir bata mayayalam
trayyam jarekta-mahir madbu-puspitayam
vairanike mahati karmani yujyamanah.” (S.B. 6.3.25)

After Ajamila had been saved by the messengers of Vishnu from the hands of his own agents, Yamaraj; the god of death, spoke to them as follows. “If you should ask why the scriptures prescribe so many atonements for different kinds of sins if the Holy Name is uniquely competent in the matter of fully destroying all sins, then the answer is that unfortunately, due to the influence of the illusory energy, even great scripture compilers and authors like Manu have also been unable to understand the glories of the Holy Name and have therefore advised such a wide variety of atoning processes. Being thus bewildered by the flowery words of the Vedas which describe wonderful material results for sacrificial activities, people generally engage in fruitive religious rituals like the agnistoma sacrifice.”

“dharman tu sakhat bhagavat pranitam
na vai vidur rsayo nahi devah
na siddha mukhya asura manusyah
kuto nu vidyadharas caranadayah.” (S.B. 6 3.19)

Dharmaraj, the lord of death, describing the confidential nature of the religious principle of the Holy Name and prema, which are directly enjoined by the supreme Lord Himself, spoke as follows, “Then the religious principles edified by Lord God Himself are not understood by the demigods, advanced sages and perfected beings, then how can other, lesser entities like the Vidyaras, Charanas, men and demons possibly be able to understand ?”

Therefore, it may be conjectured that the people of the Satya yuga, who were fully pious in the four aspects of religiosity, namely truth-

fulness, austerity, cleanliness and mercy, were still unable to appreciate the wonders of the Holy name and therefore they placed their faith in the process of meditation. Those beings living at the time of the Satya age were primarily decorated with the qualities of goodness, nevertheless only very few of them had the good fortune to take full shelter of the Names of the Lord. Thus we can easily understand how the less qualified persons of other ages were similarly unable to take up the process of chanting the Holy name. For this reason, the processes of meditation, sacrifice etc. were recommended to the general mass of the Satya and other yugas, all of whom were void of attraction to the Holy Name. Even so, just as a person who is enjoying cool evening breeze is not likely to fan himself with a palm leaf, those who by the Lord's special mercy do not take pleasure in the performance of any other devotional practice than chanting, whatever the yuga may happen to be for the chanting of the Holy Names is both the means as well as the end of all spiritual achievements. Therefore, in every age, at all times, only as handful of especially fortunate souls take exclusive shelter of the Holy Name.

Fourthly, what is the reason the process of chanting the Holy names has been prescribed for the meanest of age, without any alternative such as meditation etc., when the much more highly qualified people of the other ages were not able to comprehend it ? The scriptures clearly state in many places that in the age of descent (Kali), there can be no alternative to the chanting of the Holy names.

"harer nama harer nama harer namaiva kevalam, kalau nasty eva nasty eva nasty eva gatir anyatha."

"In the Kali yuga, the only process of religious advancement is the chanting of the Holy Name, the chanting of the Holy name, the chanting of the Holy name. Other than this there is no other way, no other way, no other way". In order to emphasize that in the age of Kali there can be no effective alternative system of religious activity to the Holy name, it was three times stated: "the names of Hari: the names of Hari "the names of Hari: and again for emphasis stated three times that there is no other way. Therefore in the lowest of ages, the highest religious practice is seen to be recommended. What is the cause for this apparent contradiction ?

For a serious disease a strong medicine is required. The sinful people of the Kali yuga is generally indifferent to religious practices by nature. In that age where people have no inclination to practice religion honestly, there is no necessity for an independent religious process. In the age of irreligion, Kali, especially, there is a lack of purity in the utterance of hymns as well as the materials needed for the performance of ritualistic sacrifices. Other than this, the jivas of the Kali age are of an atheist nature for the most part and are consequently condemned due to their inclination to blaspheming saintly persons, which is the primary offence to the Holy name. The scriptures say that the only counteraction to such outrages against the Name is to take shelter of Him. Therefore the only potent and fitting religious process in the age is the chanting of the Holy Name as opposed to all other systems. Nevertheless, even though the Holy Name is the only fitting shelter in the age of Kali, it is needless to say that there even less enthusiasts for the Name than there were in previous ages. But if any person is fortunate enough to take shelter of the Name in this most despised of ages, then he can be described as truly fortunate, because by that kirtan he can attain an even more exclusive result than those available through the previous ages' systems of meditation, sacrifice, etc,

Meditation (dhyana), sacrifice (yajna) and other systems of religious practice for different ages give the result of birth in the heavenly sphere, or over and above that, liberation from material existence. For this reason, liberation is generally held to be the highest achievement possible for mankind, whereas in actual fact the loving service (prema-bhakti) of the Supreme Lord is pre-eminent amongst possible human achievements. Therefore the scriptures have shown that this prema-bhakti is the highest stage of liberation. By the inconceivable potency of the Holy of the Lord, such a dawning of good fortune can happen to the people of even this age which is blemished with so many faults. Therefore the scripture says:

“kaler dosa-nidhe rajan, asti by eko mahan gunah
kirtanad eve krsnasya, mukta-sangah param vrajet.”

(S.B. 12. 3.51)

“Oh king ! The Kali yuga is an ocean of faults, yet it still has one

great quality that if someone chants the Holy Names of the Lord, Sri Krisnna, then by His potency his bondage to this world of birth and death will be cut off and he will attain the supreme destination of prema bhakti (loving devotion to the Lord)."

That being as, we have understood that in an ordinary Kali yuga, the preaching of the Holy Name alone is done by the yugavatar. Even though there are only a few who are takers to the process of chanting these Holy Names, due to the condemned nature of the age, those who do take shelter of this process become eligible for its most perfect gift, prema~bhakti. The fruit of the Holy Name is the same in every age, namely the supreme destination of prema. The primary result or chief gift of the Holy Name is the attainment of your loving devotion for the Supreme Lord's lotus feet, and the destruction of sins, the attainment of heavenly enjoyments or salvation are all merely partial or secondary results.

Now we shall endeavor to fathom the extraordinary yuga-dharma presented by the extraordinary yugavatar. The present Kali yuga in which we are living is that every exceptional Kali yuga in which that extraordinary yuga-dharma is seen. That age in which the Supreme Lord comes Himself and takes upon His own shoulders the task of preaching the yuga-dharma, teaching the living beings by His own example, that unprecedented and most fortunate age is this one current. Such tidings of inexpressibly good fortune have never been heard before in any previous age in the kalpa.

At this point some one may raise the question that if there is no religious practice superior to the chanting of the Holy Name and no spiritual achievement superior to prema-bhakti, and if that process of chanting the Holy Name which bestows such pure loving devotion is recommended by the yugavatar of a conventional Kali yuga also, then what special gifts could the unique incarnation of Sri Krishna Chaitanya Mahaprabhu possible give the people of this extraordinary Kali yuga to set it apart from other ages.

It is true that there is no greater wealth than the Holy Name, and that there can be no greater religion than taking shelter of Him. That religion was preached by the absolute and undivided Supreme Lord,

Gourasundar. In previous ages, although the Holy Name was present, there were only nominal practitioners due to ignorance of His glories, but this time due to the direct mercy of the Lord, the ability to easily appreciate the Holy Name will be spread all over the world. Therefore, when He appeared on the Earth, He kept His all-auspicious Name before Him.

“Janmila Chaitanya-prabhu, nam janmaiya”

Lord Chaitanya caused the birth of His own Holy Name on the Earth, and then took birth Himself. On that day, the confidential hymn of the spiritual world was made available to the jivas of this world. To the very day prior to His appearance people ordinarily considered that the highest limit of spiritual life was dry speculation, the impersonalists' fruitless arguments, the promiscuousness of the songs of the snake charmers or the folksongs of the village-deity worshippers. But on that very day, due to some ineffable mood, the Holy Name suddenly manifested Himself in hundreds of thousands of throats on the occasion of a lunar eclipse.

That day is described in the Chaitanya Charitamrita:

“In the year 1407 Saka (1486 A.D), in the month of Phalgun, an auspicious moment presented itself at the fall of sunset. Now that the unblemished moon of Gour will make its appearance, what need is there for the worldly moon which is marked with spots ? Thinking in this way, Rahu covered the moon causing an eclipse and thus everyone in the three worlds all merged in the Holy names “Krishna! Krishna !”. The world filled with the sound of people crying “Hari ! Hari !”. At that very moment, Lord Krishna in His form of Gour took His birth. Everyone in the world felt satisfied in mind and even the Mohammedans laughed and chanted the name of Hari in imitation of the Hindus. The women also called the name of Hari and yodelled auspiciously, and in the heavens the demigods played different instruments and danced.” (C. C. Adi. 13.89-96).

Thus the first hint that the ambrosia of the Holy Name would be poured unlimitedly on the face of the Earth was given on that full moon day of Phalgun in the year 1407 Saka. Other than the age of Kali in which Lord Chaitanya Himself appears, the unrestricted good

fortune of so many persons to be able to take up the chanting of the Holy Name has never occurred in this *kalpa* previously, nor will it happen again. This is the first difference between the *yuga-dharma* of our Kali yuga as opposed to that in other conventional Kali yugas.

Pure loving devotion to the Supreme Lord's lotus feet is the fruit of the Holy name which is complete in all respects. Even though anyone taking shelter of the Holy Name in previous ages would get that full result, the prem attained by them would be that prem which is born of abeyance to the rules and regulations of devotion (*vaidhibhakti*) which is characterised by awareness of the Lord's majesty. The highest fortune of the jivas was to attain the eternal service of the Lord of Vaikuntha (the spiritual planets) or even above that, ecstatic submission to Krishna in His forms as the Lord of Mathura or Dvaraka. In the *kalpa*, previously no one could imagine any higher conception in spiritual life, the idea just simply didn't exist. The limit of good fortune and the highest goal of the determined efforts of the people of a kingdom is to attain membership on the king's council or to be a member of his court. No ordinary citizen could possibly nurture the hope of becoming a member of the king's personal family and live in the inner chambers of his palace with them. Yet, if the king is so inclined to favour someone, he can pick out some person from the general populace and count him amongst the members of his family. In that way, the outer chamber or court of the Supreme Lord is the spiritual world of Vaikuntha and ordinarily, the highest perfection attainable by the living beings is the association there of the Lord of Vaikuntha or Ram or Nrsingha or any of His other personal expansions. In this extraordinary Kali-yuga, however, the age in which He has come Himself to relish some special flavour or ras of devotional life, He has spread some fabulous good fortune for the jivas which anyone who becomes His follower as He performs His lila in the form of the chief of donors par excellent, Gour Hari, and chants His Holy names can attain. That fortune is to attain devotion for the Lord in the manner of His most intimate associates and become eligible with them to enter with them the recesses of His innermost chambers, namely the sweet and holy abode known as Vrindavan. The followers of Sri Chaitanya Mahaprabhu attain the

highest possible fruit of the Holy name—the loving devotion of the top-most of the residents of Vrindavan, the gopis. That comes by the practice of devotional service following in their footsteps. The living beings of this Kali yuga have thus, by His mercy, become eligible for that most confidential essence of prem, one drop of which the unlimited demigods, managing directors of countless universes always yearn after. Therefore, what person would not desire to give his body, mind and life air to the refreshing lotus like feet of that most kind incarnation, Sri Krishna Chaitanya ?

Srila Prabodhananda Saraswati has written:

“drstah sprstah kirtitah samsmrto va
durasthan apy anato vadrtto va
premnah sarang datum iso ya ekah
Sri Chaitanyanaumi devam dayalum.”

(Chaitanya Chandramrtam : 4)

“I offer my obeisances to the most merciful Lord, Sri Chaitanya Dev, who simply by being seen only once, or by being touched, or if someone should simply say His Names (like Sachinandan, Sri Krishna Chaitanya, giver of prem to the fallen, greatest ocean of mercy, Goura Vidho, etc.), or should anyone even think of Him affectionately from a distance, remembering His beauty and offering respects to Him in submission, then He would give them the essence of prem, namely, the spirit of loving devotion of Vrindavan known as ujjala-ras.”

In the description of the unconventional chatur-yuga given by the sage Karabhajan to King Nimi, the Kali-yugavatar mentioned is our Chaitanya Dev. the greatly merciful bestower of Braja prem. The only religious process in this age is to worship Him, in abeyance to Him by means of the loud glorification of His Holy Names, as a result of which a special standard of devotion, namely Vraja-prema' is attainable. This is the unique feature of the present Kaliyuga in this entire kalpa.

“krsna-varnam tvsakrsnam, sangopangastra-parsadam
yainaih sankirtana-prayaih yajanti hi sumedhasah”

“Although Internally He is Krishna, or blackish in colour, still, externally He is not black, i.e He is golden in colour. He appears with His plenary portions and partial expansions. His weapons of the Holy Names, and His associates, Those who are true to their intelligence will worship Him by the sacrifice predominated by the chanting of His Holy Name.” (S. B. 11. 5. 31.)

This Kali yuga is the best of all ages. Those who are seers of subtle truth will be able to understand, and should anyone understand he will revere this Kali yuga greatly. This was also stated by the sage Karabhajan to King Nimi,.

“kalim sabhajayanty arya guna jnah sarabhajimah
yatra sankirtanenaiva sarvah svarthobhilabhyate” (S B. 11.5.35)

“Then civilised persons who are discriminating and able to recognize the values of things, give special respect to this extraordinary Kali-yuga because during this age, all the needs of the human society are met, namely by the process of sankritan Vraja prema is attained.”

“Na hy atah paramo labho dehinam bhramyatam iha
yato vindeta paramam shantim nashyati samsrtih” (S.B. 11 5.37)

“There can be no more wonderful gain in life for the unfortunate souls who are wandering from body to body in different species of life, than this process of sankirtan which was initiated by Mahaprabhu, for by it one can get the highest peace and his material existence will be brought to a close as he obtains the loving sentiment like that of the residents of Vrindavan,”

Therefore there should not be an atom of doubt that this present age of Kali is the best age in the kalpa. Due to the influence of Mahaprabhu and His infinitely great benediction, there can be no comparison of the good fortune of any person taking birth in this age and that of any one in any other age. Such Supreme good fortune occurs only once in the day of Brahma.

The good fortune is available to anyone born in this age starting from the full moon day in 1486 when Mahaprabhu appeared until the end of the age, the reason being that the Supreme Lord is the institutor of the religious process for the age or yuga dharma. In this age

there is no work of any sort for any other incarnation to do. In the Satya and other ages which follow this Kali-yuga, the regular procedure will once again be followed with the ordinary yugavatars appearing to establish the particular religious systems for their ages. Then, the residents of those ages will remember back on this extraordinary age and will think of themselves as most unlucky to have missed such a wonderful opportunity. Sri Karabhajan also says this to King Nimi very clearly,

“Krtadisu praja rajan kalau icchanti sambhavam.”

“Oh King ! The progeny of other ages will all wish to take birth in this special Kali-yuga.” The hint of this fortune which only comes once in a full day and night of Brahma, or 8.64 million years, the indication of that great diffusion of mercy came when Sri Gouranga was born in this age of Kali. That Mahaprabhu is certainly the greatest of the great ! Along with preaching the glories of the Holy Names to the residents of this desert like world, He Himself discovered the highest perfection of life, the devotion of the residents of Vrindavan, and displayed it before them. Srila Prabodhananda Saraswati has described all these things in his book Chaitanya Chandramrita in heart-felt words of great hope and enthusiasm like the swelling waves of the ocean, and has thus made himself immortal. We will consider ourselves blessed to quote just one of his verses from that opus.

“Prema namadbhutarthah sravana-patha-gatah kasya
namnam mahimnah
Ko vetta kasya vrindavana vipina-maha madhurusu
pravesah
Ko va janati radham parama rasa-chamatkara
madhu rya-simam
ekes chaitanya-candrah parama- karunaya sarvam
aviscakara.” (C. Chand 130)

“The direction to prema as being the supreme goal of life which previously no one had ever known that glory of the Holy Name which no one had heard before, the honey sweetness of Vrindavan, which no one had previously been able to fathom, and the splendour of the most astonishing form of the summit of devotional perfection in the

flavour of conjugal love, Srimati Radharani, which had never been known to anyone, only Sri Chaitanya Chandra uncovered all these things and revealed them to the world out of His unlimited mercy."

Aha: How great is our fortune ! No matter how fallen we are, no matter how full we are of faults, still we are able to say that we live in that supremely fortunate Kali yuga. (Indications are already taking place showing that the fruits of the great fortune which Mahaprabhu set into motion during the time of His appearance will be manifesting in the very near future. If we can obtain the favour of His devotees then we shall discuss these things presently).

The chief result of chanting the Holy Names is the obtention of prema. In ages other than that in which Gouranga has appeared, the limit of the qualifications attained by those taking shelter of the Holy Name was prema in the spirit of majesty, as a result of which the devotee goes to Vaikuntha. Yet in the special Kali yuga, when the Supreme Lord who gives the Holy Name has as His primary purpose the business of relishing His own sweetness, as well as the flavour of Radha's love for Him along with the mellow of His prema, then the results of Chanting is not just prema, it is the utmost essence of prema, the predominantly amorous affection of Vraja-prema, and their perfect achievement is the service of the Lord in pursuance of those residents of Vraja. At the specific time when Mahaprabhu's pastimes were manifested in this universe, then by His inconceivable potency, the aggregate of all living entities was liberated. Those who had any contact with Him in any way, either by following Him or by chanting the names given by Him, they attained that Vraja-prema which is unattainable by the residents of any other age. And those who were not submissive to Him, who avoided Him, they also attained that prem by which one is eligible to go to the Vaikuntha planets.

"Sab mukta kori tumi, boikuntha pathaile
sukkho jibe punah karma udbuddha korile." (C.C. Antya 3.74)

"Rescuing everyone from their material bondage you will send them to Vaikuntha, and then you will awaken the unmanifested jivas to fruitive activities again." This is the complete exhibition of Mahaprabhu's potency during the time of His appearance. And as for

the unmanifested living beings who were awakened to keep the world's activities functioning, those jivas have not been deprived of an incredibly great reward either. There is no need for a separate yugavatar to preach religious principles in this age as Mahaprabhu has accepted that task Himself. As a result Mahaprabhu's mission of spreading love of God on His mission of establishing the extraordinary religious process of the age has undeniable aspects.

First; Any jiva who was in the world at the time of His manifest presence was given salvation at that very time.

Second: He left the means by which the future living beings this Kali yuga would be immersed in prema-bhakti.

If that is the case, then we can clearly understand that the amazing work of the most munificent donor in giving out love of God has yet to come to cessation. The length of the Kali yuga is 432,000 years. Out of that only 5029 years have passed (The time of writing article was 1929—Ed.) In this extraordinary Kali yuga, when He has taken up the duty of preaching the yugadharma by His own will, out of His own compassion, then whoever would say that "Sri Gouranga-lila" is limited to the forty- eight years that He was in the gaze of humanity cannot be said to have an unfailing understanding of His potency. In the first part of His lila. He saved the sum total of all living beings simultaneously, and the second part of His lila still has 426,000 years left before completion. The seeds of this future lila were planted by Him during His presence on the earth. Those seeds will start an immense surge of activity in the world in the remaining portion of the age. In the not too distant future, the great tree of devotion, whose shade will cool unlimited jivas burnt by the scorching sun of materialistic life as it spreads its branches throughout the universe. The Lord planted that tree's seed during the time of His presence on the earth. The religion by which all the future living beings' good fortune is assured is the seed of prema which the Lord Himself planted 400 years ago. So many days have passed and the seed has sprouted and it is not long now before the great tree becomes visible to us all.

As a general rule causes and effects have a direct relationship which gradually becomes evident. It is seen that the prem which filled

the world at the time of Mahaprabhu's presence, after His disappearance, rather than becoming more widespread as one would expect, it seems to be coming less and less in vogue, one could even say it seems to be headed for extinction. Seeing this, one who suggests that the Lord's work of filling the universe with prem ended with the end of His lila, cannot be said to have completely faulty reasoning. The stock of which He brought in heaps from His transcendental storehouse in Golok and piled up on the earth for distribution seems to have become practically extinct. That we accept not only that, but the argument can be strengthened even more by adding that after the time of Gouranga's disappearance, an enthusiastic display of devotion remained only in part, and only for as long as His associates remained. After they also left then that enthusiasm also dwindled very quickly. Prabodhananda Saraswati, one of Mahaprabhu's Chief associates, laments in his Chaitanya Chandramrita:

“Abhivakto yatra druta-kanaka-gauro harir abhut
mahimna tasyaiva paranaya-rasa-magnam-jagad abhut
abhud ucoair uchahis tumula-hari-sankirtana-vidhih
sa kalah kim bhuyo'py ahaha parivarteta madhurah.”

(C. Chand 139)

“At the sweet time when the Lord in His beautiful molten-gold like complexion appeared in this material world, then the world was immersed in the mellows of loving devotion by the strength of His glories. There was always loud chanting of the Holy Name going on everywhere. Will that happy time never come again.”

“Saiveyam bhuvi dhanya-gauya-nagaree belapi saivambudheh
so'yam sri-purusottamo madhu-pates tany eve namani tu
no kutrapi nirikshsyate hari hari premostavas tadrso
ha chitanya krpa-nidhana tava kimi viksyepunar vaibhavam.”

(C. Chand 142)

“That very same holy city of Nabadwip is still there on the Earth, and it's the same seashore and place of pilgrimage of Purushottam (Jagannath Puri) where Gouranga displayed His pastimes. That is more, the names of Hari like “Hare Krishna” are still present, but, Hari ! Hari ! That festival of devotional ecstasy that was here during

the time of His lila is now no longer to be seen anywhere. Hey, Chaitanya Mahaprabhu! you are the ocean of compassion! Will I ever be able to see your opulences again ?

Therefore it is clearly understood that the predominances of that ecstatic religion of prema that was seen during the time of Gouranga's overt lila on this earth has practically become invisible since the time of His disappearance up to the present day. Therefore, looking for a relation of cause and effect, it seems that the seed of prema, carefully planted by Mahaprabhu in the field of this universe, rather than developing progressively is headed toward oblivion. Seeing this, it is not entirely unexpected that people will conclude that Mahaprabhu's activity of world salvation has come to a close. This may seem true, but anyone who knows the nature of a seed will see that the apparent disappearance of prema in the 400 years after Mahaprabhu's departure up to the present is actually nothing more than a natural step in the progression from the cause to its effect. In these four hundred years, the seed of prem has not been destroyed but is simply in a dormant stage.

Ordinarily, a seed goes through the following stages of transformation from the time prior to germination up to the time it bears fru it.

Stage one: First of all, many seeds are gathered and kept piled up in one corner of a field.

Stage two: Next they are scattered over the field.

Stage three: After sowing, for a period of time the seeds are no longer visible. They are temporarily hidden in the ground.

Stage four: The seeds sprout.

Stage five: The seedlings gradually become shoots sprouting branches, twigs, leaves, flowers and eventually fruits.

The seed of Mahaprabhu's second task, the profuse distribution of the gift of Vraja prema to the future living entities of the age, was sown in the time of His manifest presence here. Since then it is following the same type of development as that of an ordinary seed.

The first two stages were seen during the time of His presence.

The third stage is from the time of His disappearance to the present day.

The fourth stage is ready to begin soon.

The fifth stage will be spread over the next 426,000 years, increasing gradually until reaching maturity, then gradually declining and coming to extinction. It will be absent, thereafter for the remainder of the kalpa.

Therefore, Mahaprabhu's religion of ecstatic devotional love, which seems to have died out soon after His departure, is not actually dead, but is simply temporarily invisible in the same way that a seed is briefly lost to view after being sown. The seed of prema, which following the characteristic evolution of a seed, after passing through the third stage will come to the fourth stage, namely visible germination. That stage should be thought of as imminent. Not being able to see the sprouting of the seed of love, the people of the world have had no opportunity to be attracted to it and thus remain intoxicated in their day-to-day activities. Now, however, it can be said that the first few seedlings have sprouted for some of the world's more far-sighted persons can be seen to be taking an interest in Mahaprabhu's religion of devotion. Henceforward, as the seedling progressively and continuously grows out and spreads all over the universe, not only those of subtle intelligence will be attracted to it, but even dull and ordinary persons will be able to appreciate it. That religion of devotional love will take shape like a great tree in whose shade the entire irreligious world will rid itself of its fatigue and pain. As we have previously stated, Mahaprabhu planted the seed of the tree of prem in the universal field during the time of His appearance. Then we tried to understand that just as with the seed of some ordinary crop, the seed of that tree had to remain temporarily invisible in the ground, and that is the present situation of that seed. That is the cause of the appearance of almost extinction of His religion of love after His departure. In the course of time, there is no doubt that it will be a matter of everyone's direct perception how the seed has sprouted and is on its way to full development, when it will attract the attention of the world.

Now another cause for doubt arises. Even if we accept that it is possible that the seed of Mahaprabhu's prema-dharma is temporarily dormant until it germinates, how is that the influence of kali is visible so extensively at this time ? Religion and irreligion have a conflicting relationship like that of light and darkness, so in the time which is meant for the spreading of love of God. Mahaprabhu's religion of love, if the forceful Kali can do his dance of destruction unhindered, how can we call not only the 48 years of Mahaprabhu's presence but the remainder of the age an age of prema ?

This question demands resolution and we will endeavour to satisfy that demand as briefly as possible. Kali is the governing demigod of a defined period of time. He is the reservoir of all faults and the personification of sin. By his influence, the progeny of this age develop and display the inclination to engage in irreligious activity. Kali's defined term of activity is from the end of the Dvapara yuga to the beginning of the next Satya-yuga. This period of time is known as the Kali-yuga. The full manifestation of Lord Sri Krishna was visible for 125 years. He was present for the last 100 years of the Dvapara age and the first 25 years of the Kali yuga. As long as the Supreme Lord's lotus feet touched the body of the Earth, Kali had no right to make his entry. Therefore, although the last 25 years of Krishna's manifest presence is counted as part of the Kali yuga, because the Supreme Lord was personally present, Kali was afraid and made no effort to supercede His authority. Therefore the scriptures glorify this as one of the special features of Krishna's avatar.

“Yavat sa pada padmabhyam sprsan aste ramapatih
tavat kalir vai prthivim parakrantum na chasakat.”

(S. B. 12 2. 29)

“As long as the husband of the goddess of fortune, Sri Krishna sojourned on the face of the earth, Kali was unable to attack her.”

As soon as Krishna left the Earth, going back to His own abode. then, from that very moment Kali claimed his authority and started to attack the living beings with sin.

“Yasmin krsno divam yatas tasminn eve tad-ahani
pratipannam kali yugam iti prahuh purovidah.” (S.B. 12.2.32)

"Historians say that on the very day that Sri Krishna returned His abode Kali entered the universe."

"Visnor bhagavato bhanuh krsnakhyo'sau divam gatah tadavisat kalir lokam, pape yad ramate Janah." (S.B. 12.2.28)

"Then the Supreme Lord Vishnu's (Krishna's) pure spiritual body returned to Vaikuntha, from that very moment Kali entered the world and therefore it is seen that from that time the living beings started to engage in increasing sinful activity on his provocation,"

Consequently, it is clearly understood from the words of scripture that just as with the appearance of light darkness is defeated, so too, at the time of Mahaprabhu's appearance on the earth, Kali was forced to stand outside the universe out of fear. Still, even though he was standing on the sidelines he was always on the watch for some opportunity to enter and exercise some influence just as when a lion leaves the wolf can fearlessly attack the heard of deer, so similarly, as soon as Sri Krishna disappeared then immediately the personification of sin, Kali, started his attack on the world. Then the world started to tremble like the moon being swallowed by Rahu, and as Kali was just beginning to tighten his belt with great enthusiasm as he prepared for the task of tormenting the earth with sinful activities for 432,000 years, then with just 4587 years of His term having passed, Sri Krishna Chandra suddenly appeared again as Gourchandra, and with the light of good fortune He lit up the sky which has been darkened by Kali.

After Krishna's disappearance, when Kali was making his first arrangements to spread his net of sin without anxiety, then suddenly Lord Krishna appeared again on the earth in the form of Gourchandra, the giver of love of God, and began to unrestrictedly distribute that jewel of prem which He had never given before and which is hankered for even by the demigods, but rare achieved. Such a sudden return of the Lord in His form as the killer of fear of the poisonous snake of Kali took Kali completely off guard and being hurt to the quick by such behavior he sat off to one side, practically dead with fear. Meanwhile Mahaprabhu, with unlimited torrents of the Holy Name and prema-bhakti delivered all living beings in the universe,

including the most pitiable creatures. He not only delivered everyone in this way, but He also sowed unlimited seeds of prem-dharma on the field of the universe for the benefit of the future living entities of this age of Kali. so that they would get freedom from the clutches of Kali and would get a taste of the ecstasies of prema.

After Gouranga's departure, Kali looked around and after careful examination concluded that there was no more place for him in this age. He could understand that something unusual had taken place. This was not his age, but an age of pure goodness, an age of religious love. The seeds of prema had been scattered all over the universe and after sprouting they would fill the universe with their unfailing influence. It would not only be impossible for him to find a place to stand in this age but would even be difficult for him to cast a glance in its direction. Now the only remaining hope for Kali was in the few days before the sprouting of the seeds to somehow or other remain hidden in the field and then taking the opportunity, should flee for his life, otherwise there would be no hope of survival. After arriving at this conclusion, he made preparations for a quick escape.

Nevertheless, although he does not have yet his full priod of 432,000 years to capture and take away many souls and therefore the facilities for his hunt are not so good, still he would not be lax in the brief period left to him to get whatever game he could before the coming of the age of peace and love. After his departure, however, there will be a great age of universal love, decorated with all types of auspiciousness which will wrap the world in real peace and stability.

In other routine, Kali yugas, when the influence of sinfulness builds to a peak, then the Lord comes in the form of Kalki to rescue the suffering earth from Kali's sinful grasp and once establishes the mode of goodness (sattva). From that point in time the Satya-yuga has its commencement. The sages, knowers of past, present and future have extensively described the symptoms of sinful life which will appear over the 432,000 years of the age in the scriptures which follow the direct words of the Lord, the Vedas, of fear of being overly verbose, we have limited ourselves to quoting a few passages from the Srimad Bhagavatam in this connection Those who feel the necessity may

make a full study of the original texts of other Puranas.

In the age of Kali, man's birth, behavior and qualities as well as his strength in religion and justice will all be measured by the amount of his wealth.

The only cause of marriage will be mutual attraction of men and women, no judgement of family background will be deemed necessary.

In ordinary business dealings of buying and selling deception will be the basis, sex will be the only basis of male and female relationships; the only mark of a brahman will be thread hanging on his shoulder.

The only symptoms of the stations of life (ashrams) will be the external symbols, like the acceptance of the staff by the renounced order, and not in the adoption of saintly behavior, and the only mark of the change in status will be the changing of such symbols, not behavior. Those who are unable to pay sufficiently will have to take shelter of deception and lying, and the only mark of scholarship will be glibness of tongue.

Anyone who is poor will be condemned as sinful and the only qualification of the so-called saintly will be self-righteousness; marriage will be decided simply by mutual consent and the only purpose of ablutions will be getting the body clean—there will be no spiritual or religious function involved.

Any distant body of water will be called a holy place, and there will not be characterized by the presence of saintly persons; beauty will be measured by the length of hair; the highest goal of human life will be to fill the belly, and any words which are spoken boldly will be accepted as the truth. Expertise will be measured by how well one maintains his family members and religion will be practiced only to gain name and fame.

Many persons will be tormented by drought, and famine on one side and heavy taxes on the other. Being then distressed they will eventually meet their demise after being forced to survive by eating only those fruits and roots which they could find by foraging. The

people will always have to suffer on account of driving snow, freezing cold, blazing heat, stormy winds and heavy rains, quarreling, hunger, thirst, disease and mental anxiety. In the Kali-yuga, the duration of man's life will eventually reduce to only 20 or 30 years in length.

Thus, when due to the results of the fearful Kali yuga the living beings bodies will be seen to be emaciated, the spiritual duties prescribed for the different social orders (ashrams) will be practically non-existent, religion will be adulterated by faithlessness, the kings and leaders of society will be seen to be nothing more than highway robbers, men will be adorned with the qualities of thievery, falsehood, meaningless violence and other such talents, all the classes or castes will be equal to the lowest class of sudra, the cows will be equal to the goat in milk production, those in the renounced order of life will be almost the same as householders in their attachment to material enjoyments, relationships will be sexual only, herbs and medicinal plants will have no potency, the trees will be reduced in height to that of sarni bush, the clouds will always be filled with lightning and the households will be devoid of religion, then one will be able to understand that the age of Kali is coming to a close.

(from Srimad Bhagavatam, twelfth canto, second chapter)

In the Kali-yuga, women will become independent. The scriptures will be faulted by the faithless, the spiritual leader will all be attached simply to their tongues and genitals. The students (Brahmacharies) will be void of character and discipline. The ascetics will leave the forest and live like householders, and the sannyasis will be attached to the accumulation of wealth.

Men will abandon their fathers, brothers, friends and relatives to associate with debauchee friends and will plot with their sisters and brothers-in-law. They will be poor and hen-pecked. Unqualified men of low birth will dress themselves like sadhus as a means of money making and persons who are destitute of any spiritual practices will sit on the elevated seat to explain the truths of religion (S.B. 12.3)

Any one who examines the present world situation will undoubtedly conclude that the symptoms seen everywhere now are for the

most part the ones described in the above mentioned passages of Srimad Bhagavatam and other scriptures for the end of the Kali-yuga. In an ordinary Kali yuga, after more than four lacs of years have passed, there is such a full manifestation of these characteristics, where as in this current age they are being seen after the passing of a mere 5029 years. (The article was published in AD 1929—Ed.) This unique feature of this one Kali yuga amongst the one thousand Kaliyugas of the kalpa helps give us a special understanding that this age is undoubtedly unconventional. If Kali had known beforehand that there would appear a special avatar who would establish a special religion, then he probably would not have bothered to come at all, but following his customary practice of making his appearance at the end of a Dvapara yuga, he came and made himself present at that time. This time when he came and stood on the threshold of his age he heard from some informers that a most beautiful cloud colored youthful cowherd, whose body is the very embodiment of all beauty, loveliness and charm in the universe, was playing with his naughty cowherd friends, playing His flute while leading His cows to pastime—and that Brahma and the other great demigods were watching His every action from their positions in outer space and praised Him with trepidation as the complete and perfect manifestation of the supreme Absolute Truth. Hearing such an incredible report from his informers Kali pecked through the doorway to see what, in fact, was going on, but he was able to discern nothing only when the rays of effulgence coming from the Kaustubha jewel decorating Krishna's chest struck his eyes he became momentarily blinded by their brightness. Alarmed, Kali turned his head and started thinking, "This time there are all these augurs of adversity even before I start my work. It seems that this time my journey will not be marked with auspiciousness". Be that as it may, a little later, when the effulgence disappeared and he actually entered the earthy sphere, he began to see direct evidence that his surmise had been correct. Then he clearly understood that this was not to be his age, but was an extraordinary age of spiritual activity. Bewildered, not being able to immediately grasp everything he went ahead and entered the age anyway. Now, as quickly as he can extricate himself from the situation so much the better for him. Nevertheless, because of his sinful nature, even though he is pres-

ently in the process of fleeing. still he wants to make a concerted effort to deprive as many living beings as possible of the fruits of this great religion of love. Therefore, having only a little time available, he has caused the advent of the symptoms of the end of the age to come so completely at such an early stage.

Just as a flame displays briefly more bright a flame just prior to being extinguished, so similarly with Kali. His effectiveness will be annihilated shortly, therefore temporarily it is showing an especially developed nature at this time This unique feature of the present age is like an announcement to all the jivas of this time that an inexpressible appearance of great fortune is about to take place.

That fortune which dawns only once in a kalpa is coming in this very age. This time, when Kali leaves the Satya yuga won't appear—that age will appear in the regular course of time after a full 432000 years of the present age are completed. When Kali leaves this time, there will be the appearance of an extraordinary period in human history— up until the time of the satya yuga. The religion of ecstatic love placed in the world by Sri Gouranga Mahaprabhu will gradually expand its influence over the whole world and engaging all mankind in one religion, inspiring them with a common spirit and a common purpose, will submerge the entire world in an unprecedented flood of astounding prema. Those waves of prema with which Lord Chaitanya flooded the town of Shantipur and washed away the district of Nadia, contain the seed of a flood of prem which will wash away the entire world—and that flood is not long in coming. That great age that is coming as the form of Mahaprabhu's second mission is not an age of predominant goodness (sattva-guna) like that of the Satya-yuga, but is a special age which is infinitely superior which we unhesitatingly call a suddha-sattva-yuga, (or an age of pure transcendental goodness). We can also call it the “prem yuga”. Therefore the sage Karabhajan in explaining to King Nimi about the glories of this special Kali yuga, says “krtadisu praja rajan kalau ischanti sambhavam”.

“Oh King ! The people of all the other ages, including the Satya yuga all wish for birth in this age of Kali.” (S. B. 11. 5. 37).

So if the resident of even the Satya yuga find birth in this Kali

yuga to be desirable, then it certainly no understatement that it is an extraordinary one.

In a routine Kali yuga when the people in general are disinterested in any kind of religious pursuit, then for them to have no great eagerness to chant the Holy Names of the Lord or to engage in His devotional service is to be expected, but in this age of transcendental goodness, which is a Kali yuga in name only and is the object of the residents of the Satya yuga, it will be seen that a natural inclination to take shelter of the Holy Name and worship the Lord will manifest in almost everyone.

Just like a dry piece of salt in the house melts in the humidity of the rainy season, so too in this "sudha-sattva-yuga" the people will become naturally disposed to practice of the highest religion, by which the loving mood of the residents of Vrindavan is obtained. This unique quality of this age of Kali has been clearly announced in the scriptures as follows :

In an ordinary Kali yuga—

Kalau na rajan jagatam param gurum
triloka nathanata pada pankajam
prayena martya bhagavantam achyutam
yaksyanti pasanda vibhinna chetasah
yan-nama-dheyam mriyamana aturah
patan skhalan va vivaso gman puman
vimukta-karmargala uttamam gatim
prapnoti yakshayanti na tam kalau janah (S.B. 12.3.43-44)

The great sage Sukadev tells King Pariksit, "Oh King ! In the age of Kali, the people lose their intelligence due to the logical arguments of the faithless persons, and consequently they almost never worship the lotus feet of Achyuta, the infallible Lord, the spiritual master of the universe, who is glorified by the demigods throughout the three planetary systems"

"If anyone should utter His Holy Name, even as he dies or is afflicted with painful disease, or is bed-ridden and perhaps not even able to pronounce the name properly due to illness, still despite such

difficulties he will be liberated from material bondage by His mercy and will attain the highest perfection of life. Still, the unfortunate souls of the Kali yuga do not adore such Holy Names !”

But in reference to the special Kali yuga, the sage Karabhajana says,

“Kalau khalu bhavisyanti narayanah-parayanah.” (11. 5. 38)

“In this age of Kali, the people will be devoted to the Supreme Lord.”

For this reason, highly intelligent, sensitive individuals give special respect to this extraordinary age of Kali which has been made greatly fortunate by the predominance of the chanting of the Holy Names of the Lord.

“Pranamiho kali-yug sarva-yug-sar,
Sri harinam sankirtan jahate prachar.”

“Glorify this Kali yuga ! It is the best of ages, for there is a prevalence of the preaching of the Lord's namsankirtan.”

For this reason Karabhajan further glorifies the age as follows :

“Kaling sabhajayanty arya, gunajnah sara-bhaginah,
yatra sankirtanenaiva sarvah svartho' bhillabhyate.”
(S.B. 11.5.35)

“Those who are graspers of the essence and connoisseurs of the spiritual qualities, glorify this Kali yuga in which all desires up to the point of Vraja prem are attained without the help of any other process other than the Holy Name.

“Na hy atah paramo labhah dehinam bhramyatam iha
yato vindita paramam santim nasyati sanisrthan.”
(S B. 11.5.36)

“There is no greater gain for the living beings who are wandering from body to body in eternal bondage than the chanting of the Holy Names by which one attains the highest peace—namely the attainment of service in the Holy abode of Vraja, and as the secondary result or by product of that, his material existence is destroyed.”

Along with the cooling breeze of nam-sankirtan comes the cloud which will pour torrents of ambrosia-like Vraja prema on the earth. The signs that those clouds are gathering in the sky are now everywhere to be seen. That day of discovery of the greatest goal of life is now very close-by. In anticipation of that day, Mahaprabhu Himself said,

“prkhivi porjonto joto ache desh gram
sarbatra prachar hoibek mor nam.”

(Chaitanya Bhagavat Antya 4.126)

“As many villages and countries as there are in every part of the world, my Name will be publicized everywhere.” This is the direct statement of the Supreme Lord Sri Chaitanya Mahaprabhu. The prem-yuga can be seen faintly in the distance like the opposite shore of a wide river.

Even though this peaceful prem yuga is very close at hand, for the time being we will have to struggle in this present situation of horrors created by Kali. Thinking of this our hearts rent in sorrow pain and lamentation. Just as in one direction this is the most wonderful age in the kalpa, in which the most perfect goal of human life can easily be achieved, in the opposite direction there is no more horrible period in the entire kalpa than the period before the full sprouting of the seeds of prema planted by the Lord and the consequent departure of Kali. Kali, his pride wounded and angry, expands his influence over the world like the snake-bite of death and before he leaves only a fortunate few escape from his poisonous touch.

The present world is much like a vat of boiling sugar cane juice. The impurities in sugar cane juice form a scum on the surface as it is heated, and while the juice bubbles and boils that scum overflows and is discarded. Then a thick and golden coloured substance is left which is jaggery. Similarly, the scum of these wicked days of Kali's influence are boiling on the surface of the world, and dancing madly will depart and be discarded leaving the golden jaggery of the prem-yuga. Even to-day, as we look at the bubbling sugar juice of the present world situation we can see, from time to time, Gouranga's hidden prem-yuga as it peeps out, preparing for its appearance.

Before a tree becomes completely filled with flowers there is a preliminary appearance of two or three buds, blossoming here and there behind a leaf, and then after a few days, the whole tree is filled with blossoming flowers and one scarcely notices them. Similarly, although the eyes of the present world have not yet been attracted in that direction due to its absorption in sensual activities, still in some places here and there, in certain countries, some of the flowers of that prem- yuga, the signs of the coming of the suddha-sattva-yuga are seen. Thus it can be understood that the day when the whole world will be filled with such blossoming flowers is not very far off.

Not that just the people here in our country are day-by-day becoming more and more faithful in Sri Gouranga Mahaprabhu and His religion of love, but those who keep tabs on such things know that there are people (however few in number) in America, England, France, Germany, Italy, etc. who offer their faith and respect to Sri Chaitanya Dev. Books about His life and philosophy have now started to be translated into various languages. We have heard that the well known Italian, Professor Tucci, has become so attracted to the Vaishnav philosophy preached by Sri Gouranga that he is making arrangements to live in Nabadwip. There are many such instances that could be mentioned, but out of fear of making this article overly copious we have desisted from -quoting all but one Western scholar's views. That a Westerner has made such a comment and thus the ideas we have presented in this article will be supported is not the reason we have quoted his statement, we are simply trying to show how Sri Gouranga Mahaprabhu's prophecy is in the process of coming true.

The well-known British pundit Dr. Causins made the following statement at the University of Calcutta in the course of one of his lectures. We request thoughtful readers to examine it carefully.

"Referring to Lord Gouranga, he (Dr. Causins) said that all of the movements relating to this universal "avatar" were local, but the time would come in no distant future when the movements would shake the world and thoughts should go forth with powers which would sleep no more."

Therefore I say again that the opportunity which we have not attained from time immemorial is dawning directly before us. The most merciful Lord Gour Hari, the source of all avatars of love of God, delivered all the living beings of the universe without assessing their religiosity or lack of it, their offensiveness or inoffensiveness, or even whether they were good or bad. He gave such a once-in-a kalpa golden opportunity, the losing of which was due to such great misfortune that is beyond our ability to express. Where we were at that time, shackled in what universe with the chains of ignorance, that we had to lose such a fantastic opportunity There is no way that such an opportunity, once missed, can be attained again.

That Royal special "saloon" train, which was to take us away from the desert of material miseries gratis, without any conditions what-soever, pulled out from the station just moments before our arrival and will not be returning again for another kalpa. Yet another chance has presented itself, one that has not as yet been missed. Looking in our scriptural timetable we see that the Supreme King of kings has ordered that another, very long special train should quickly be despatched to gather up the poor travellers who missed the prior opportunity. Sometimes, even amidst the hustle and bustle of the workaday world one can hear that train. But this train is not completely without fare or conditions. The price this time is the Holy Name and the agreement is to avoid the ten offences. Anyone agreeing to give this price and follows these conditions is eligible to travel on this train. Otherwise, except for this difference, the conditions on this train are exactly like that of the other and the destination is also the same; the abode of supreme peace. After this night when the train departs, there may be many freight and passenger trains going on the following days and nights to the same country or nearby areas; but in the kalpa there will be no more opportunity after this one to go to the mellowsweet inner chambers of the Supreme Lord of the Lords of the universe. We have missed a great opportunity due to just a slight belatedness, but still another incredibly auspicious moment has come, which if taken, will mean the end of all material distress. But alas! Even though we have received such joyful and hope-giving news, it is not without its touch of distress and hopelessness.

Waiting for the special train of the prema-yuga, which will take everyone to a spiritual world of refreshing peace, leaving this desert of illusion far behind, the world is standing in the darkest midnight of the Kali yuga. Having only a brief opportunity before his premature decampment, Kali has gathered all his energy and is trying to break the spirit of the expectant pilgrims with gale-winds of sin and temptation. Creating a darkness of illusion with varieties of enticements he causes everyone to forget their actual spiritual nature and function. The poisonous fruits of these efforts is that the world has now completely forgotten the practice of the spiritual life of the soul and accepts materialism as all-in-all thinking that the achievement of the pleasure of this material body is the actual purpose of life. Kali himself would not be able to do so much singly if it was not for the help he is getting from his secret undercover agents.

Practically everything in this Kali-tormented world is filled with falseness. The world is filled with heaps of falseness covered with a thin veneer of truth. One finds the artificial everywhere in the place of the genuine, one finds debasement or adulteration in almost everything, be it ghee, oil, dress, jewellery, speech, behavior, customs or morality. All this is evidence of Kali's prowess, but such powerful sins are exceedingly insignificant before the inconceivable, unfailing potency of Holy Names given by Mahaprabhu. Such sins can be burnt into cinders by the energy of not even one Holy Name, but simply His merest shadow. Therefore, the great storm winds created by Kali would not be a matter for great concern, but unfortunately his undercover agents have covered the intelligence of everyone with a variety of smoke screens and there is no greater cause for fear or concern in the world today than this. It may be possible to recognize adulterated ghee, but to identify Kali's agents is practically out of the question. Like bandits in the desert, his agents disguise themselves in the dress of friends and they give a potent alcoholic brew to weary, homebound pilgrims in the name of refreshing water, thus intoxicating and maddening them, making them forget everything. This offence they commit is so great that it is like a spear piercing the Supreme Lord's heart—even though it may not be easily apparent to the external sight. The Lord is all tolerant, but He cannot

endure this type of offence. As soon as such offences take place on the face of the Earth, the all indulgent Lord, ordinarily softer than a lily, becomes harder than a thunder bolt and taking weapons in His hand, He descends to the Earth. The Lord, even though all tolerant, revealed the intolerability of such offenses to the demigods:

“yada deveṣu vedeṣu goṣu vipreṣu sadhuṣu
dharme mayi cha vidveśaḥ sa va aśu vināśyati”
(S. B 7.4.27)

"If any one acts inimically towards the demigods, the scriptures, the cows, the brahmins, the saintly persons, to religion in general or to Me in particular, that person very quickly perishes, that is certain."

If anyone anywhere at any time becomes infected with such offenses then the Lord has deemed it necessary to appear personally to correct the situation by meeting out the rightful punishment. Now since the whole world has practically been attacked by this infectious disease as a result of Kali's undercover men's deceptive tactics, it would be reasonable to assume that the majority of jivas in the world stand in the face of inevitable destruction.

In this Kali yuga the Lord has no pastimes of taking arms. At the climacteric point of an ordinary Kali yuga, when the whole world is filled to saturation with sin and offense, then the Lord appears to destroy the mlecchas in His Kalki incarnation. Anyone who engages in activities which are despised by the scriptures is called a mleccha. The previously described intolerable offense can be described as not only one amongst many mleccha activities, but as the most prominent of all. The world today, scourged by Kali, is running head-long to destruction. Because the Supreme Lord has Himself taken the responsibility for spreading the yuga-dharma there is no need for a separate partial or empowered incarnation for any reason. To solve the contradiction it was necessary for Him to create an age of love. Just as at the end of Krishna's lila He called the destruction of the Yadu dynasty through internal dissension by means of the illusory club incident (mouśhal lila). yet remaining Himself inactive, so in the same way, by His wish, the blood red clouds of the Kali avatar's destructive potency gather on the world's horizon to cause such a

conflict amongst the world's nationalistic leaders that an unprecedented blood-curdling destructive war will take place, leaving barely one-fourth of the world's population to survive the devouring mouth of the holocaust. As the world approaches this critical extremity as a result of its intense absorption in the concept of bodily self identification and the so-called pleasures of material sense enjoyment, it can be pacified only by such a drastic measure. Thereafterwards, the tranquil world will witness the clear generation of Mahaprabhu's prema-dharma or religion of devotional love.

After that, the period of time remaining in the Kali yuga will be worshipped by the people of the Satya-yuga as an age of pure goodness or "suddha-sattva-yuga". The twilight of this day of great joy and night of great sorrow is practically upon us. The whole world is about to burn up in the flames of this holocaust as the result of offenses, yet if we can quickly turn from the path of destruction to our natural religious life, then it is possible that the inconceivably powerful Supreme Lord, by His irresistible will could prevent such an imminent drama of death from taking place and simply cause the "premayuga" to start. Yet we personally think that this axe of destruction now looms so close to us, that to ward it off is beyond the capacity of human society.

Any regular purveyor of the daily newspapers is doubtless aware that the American Stateman, Mr. Kellogg has been travelling back and forth, going from door to door of the major world powers with a non-aggression pact in an effort to forestall the imminent danger of world war. Should Kellogg's efforts be successful, then what more gladdening news could possibly be heard? But inspecting the world situation from all sides, we are not able to sustain such hopes for very long. We will give one example from a current newspaper showing how we are wholeheartedly throwing out our traditional nature in an effort to reconstruct the world according to a new mould—an ideal for which we are working day and night to achieve so that this world may experience true auspiciousness. Keeping this day of auspiciousness as the background we again mention the imminent day of ruin which will precede it. The following quote can be considered glowing evidence.

"On the 10th August the following news was published in London to the effect that from the war games held in the air space above the city recently a new insight was gained. The Reuters correspondent had an interview with the Ex-Prime Minister, Mr. Lloyd-George who said that by such an attack from the airways, the destruction of cities, massacre of countless human lives and other types of calamities would result and there was no efficient way of defending against it. With reference to the American Secretary of State, Mr. Kellogg's proposal to forestall world war, to which nearly all nations other than Soviet Russia have expressed agreement, Mr. Lloyd-George said, "When all the nations in the world are engaged in the development of more and more destructive weapons then such a written agreement must be considered an exercise in sheer futility. To protect cities from an air attack is completely impossible. There is no doubt that a daring and fearless attempt must be made to reduce the fighting air strength of the world's nations. The British Government is spending money like water to expand its air force, but in the war games enacted last week it was clear that in the event of an enemy attack this air force will be completely ineffective." Brigadier General Groves also expressed that he thought that in a future war destruction and the death of many civilians would be unavoidable. He added, however, that rather than worrying about how to protect London, we should think about how to bomb the enemy cities into dust." (Ananda Bazar Patrika 4th Bhadra 1335 Bengali).

Just as in England, so also in other countries there is a grand scale preparation for wholesale destruction, for which all are competing with indomitable enthusiasm. This is the example of the fruits of the highest ideals of our modern nation, society and character. By the will of God, that must be will be and no man is competent to prevent that. Therefore there is no need to worry about such imminent distresses. Since time immemorial we have fallen again and again into the hands of destruction, there is no counting the number of times we have seen the universal dissolution at the time of the Apocalypse. We are the citizens of the kingdom of death, we are accustomed to dying and death is our eternal companion. Therefore we have not the slightest reason to be afraid or anxious. Still, the point is this the ultimate

perfection of human life, which is the complete freedom of the eternally bound jiva, the opportunity for attaining which comes only on a special occasion once every 864 billion years. That opportunity of the spotless white age of prema dharma is directly before us. Even though that day is close by, I can find no words to express how for so little such a great jewel is being lost by us as we, being influenced by the passions of the times, inalternatively overflow with the scum of this momentary time of troubles and are lost. I cannot explain but any wise person should be able to grasp it.

Surely if the present day world should be deprived of this ultimate opportunity, then still all the people of this age's more than 400,000 remaining years will enjoy it—in comparison with which the present world's population is trifling. Therefore in comparison with the good fortune of the rest of the age, this incidental period of havoc cannot be called a great loss. However, even though from the all encompassing point of view there is only a most insignificant loss, still from the standpoint of personal self and spiritual interest, that in the face of such imminent great fortune, it seems a great shame that anyone, even the most insignificant insect should miss it.

No one will disagree that when the society is filled with rubbish, a full scale house-cleaning should be made. The goal of life is realisation of the spirit-self, and social reforms etc., should be considered as means or aids to achieving that goal. Everyone knows that the end is more important than the means, therefore those who are genuinely interested in the welfare of human society give their highest priorities to spiritual achievement and they dedicate their lives to making necessary timely political and social changes in accordance with that ultimate goal. Such persons are judged to be genuine benefactors of the universe, whereas those who sacrifice society's spiritual interests to build a stone wall of materialism and this identification of the body as the self, who follow in the ways of the West, must be said to be acting as the supporters of Kali.

If after many years of neglect a well decorated room should become dirty and unkept, then renovation is certainly necessary and if anyone should oppose that work then he commits a great sin. But if

in the course of cleaning the cobwebs in the room we break the priceless crystal chandeliers and still take pride in our cleaning job, then there is no doubt that such types of endeavour are to be judged as unbeneficial to the world at large. In human society, the priceless crystal chandelier is the practice of spiritual life and the practice of varnashram or performance of social reforms is compared to the cleaning of the cobwebs.

Still, if the world should do an about-face, if it should place the achievements of spiritual self-realisation on the highest pedestal, putting the endeavour for bodily comforts and sense happiness at its feet, thus atoning for ills previously committed, then nobody in the present world either will be cheated in the great expedition of happiness. To miss an opportunity of this magnitude by such an infinitesimal margin would be an inexpressibly great calamity.

We know that it is not possible to dam the ocean's currents with the palms of the hands and it is apparently similarly impossible to obstruct the world's headlong rush to ruin. Especially in the clamor of the present world's bustling crowd, whose ears will the shouting of this one thin voice reach ? And, if the sound does reach anyone's ear, is there any hope in the world of to-day that it will be taken as anything other than the sayings of a lunatic ? At any rate, in whatever way the words are taken, there is no expectation of gain or loss on our part. Nevertheless, once again this pathetic wretch raises his voice to repeat his words one last time. We hear it said that "stale things taste sweet," so perhaps this poor wretch's words will similarly taste sweet some day. Then again, if they should taste sweet while still fresh, without having to go stale, and his shouting should prove fruitful then his life's desire will be fulfilled. But alas ! I am so insignificant in all respects, completely lowly and incompetent, how can I maintain such immeasurable hopes for happiness. If any worthy and capable person should hear these words of mine and not think of them as something discardables then to him I make this one plea—that he should utilize his capabilities and qualities for the welfare of this world, bewildered by Kali and dulled by ignorance, awakening it and giving it the greatest hope and news of the incumbent age of ecstasy.

Dear readers ! I have demanded a great amount of patience from you and have thus been the cause of no end of troubles for you, for this I beg forgiveness. Before departing, I remind you one final time that the day when Sri Gouranga's premadharma will be worshipped as the universal religion of man is very near at hand.

That Flute which Krishna sounded at the end of the Dwapara yuga, thrilling the entire universe and bewildering all living creatures moving and non-moving, attracting them and making the ten directions sweet and mellow, that flute song is the religion of love started by Sri Krishna Chaitanya. By the cooling touch of that prem, the Earth's feverish pains will be quieted and make it ambrosia like. The ecstatic day when that happens is inevitable and it is not that such an idea has never entered the brain of any of the world's thinkers. The great English philosopher, Lord Heldon recently expired. Some few days before his demise he stated, "The music of Krishna's flute has not yet reached the West.." A Christian priest, Rev. Dr. Walter Walsh D.D., recently commented in an article entitled "Krishna's Flute" "I could almost think that Krishna's flute is India's message to the world to-day." Krishna's flute, His form, His qualities, His amusements are India's best and most auspicious offering to the world. Therefore, once again, if we could get the strength to unbiasedly consider all these points, abandoning the footpaths of thought that have been carved out by others, we would never think for a moment that it was India's greatest glory to sit in the assembly of nations of the world on is equal footing, when she, as the only field of activities of the science of soul, should have the glory of being spiritual preceptor to the world. Thus she should be object of the world's offerings of devotion.

At the termination of this article, we once again offer our prostrated obeisances to that full moon day in the month of Phalgun, the universe's most glorious and fortunate day.





